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UNITY

Peace Be Unto You

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Healing & Prosperity Thoughts

TO BE USED FROM

DECEMBER 20 to JANUARY 19

Healing: I am infolded in the "one great Heart that beats for all," and I am healed.

Prosperity: The gifts of Christ enrich my consciousness, and my prosperity is magnified.

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE
Editor

GEORGE E. CARPENTER
Associate Editor

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Metaphysics of Shakespeare

CHARLES FILLMORE

A REVIVAL OF the question of whether or not Shakespeare was the author of the plays that bear his name has developed renewed interest in him in the public mind and every phase of the bard's genius is being discussed and the height and depth of his great mind analyzed.

We hear little about what may be termed the "by-products" of this great English dramatist; the dramatic activities usually occupy the center of the reader's attention to the exclusion of the more subtle undercurrents of philosophy and soul culture. Shakespeare was a great teacher, and his mind grasped the salient issues in the practical world in which he lived and often forged ahead into realms that modern research and discovery pronounce miraculous. There is no record that Shakespeare ever attended a medical school, yet the characters in his plays not only display a knowledge of all the popu-

lar medical lore of his day but anticipate functions of the body that doctors have only discovered in our day.

An example of Shakespeare's anatomical insight is found in the play "Coriolanus." The famishing citizens of Rome send a delegation to the patricians demanding food. Answering their appeal, Menenius Agrippa says:

> I shall tell you
> A pretty tale: it may be you have heard it;
> But, since it serves my purpose, I will venture
> To stale't a little more.

Menenius then proceeds with an allegory in which the stomach is personalized as the object of a rebellion on the part of "all the body's members," who claim that it is "idle and inactive" and that it fails to co-operate with the other organs in carrying on the functions of the body. The stomach answers:

> True it is, my incorporate friends . . .
> That I receive the general food at first,
> Which you do live upon; and fit it is,
> Because I am the store-house and the shop
> Of the whole body: but, if you do remember,
> I send it through the rivers of your blood,
> Even to the court, the heart, to the seat o' the brain;
> And, through the cranks and offices of man,
> The strongest nerves and small inferior veins
> From me receive that natural competency
> Whereby they live . . . Though all at once cannot
> See what I do deliver out to each,
> Yet I can make my audit up, that all
> From me do back receive the flour of all,
> And leave me but the bran.

Here Shakespeare gives facts about the functions of the stomach that modern science has verified. Physically the whole body depends upon the stomach to supply the food that keeps its many members alive. Physiology says that the stomach and bowels receive nothing for themselves before they have prepared and poured into the blood stream the vital essences for the rest of the body. After the body functions have been fed, what is left the stomach and bowels absorb, and it is upon this residue or "bran," according to Shakespeare, that they exist.

Physiology has not yet fathomed all of the processes that the finer food elements extracted by the stomach pass through in giving energy to muscles and thoughts to brains. Metaphysics asserts that here will be revealed the "smashing of the atom" which is being done by scientists with very powerful electric machines. The process in man is a combination of physical and psychic forces and in this combination is explained the mystery of the soul and the ability of certain persons to discern what exact science afterwards verifies. Shakespeare had this discerning mind and the stomach revealed its secrets to him when he gave it personality and place in his imagination.

Psychological insight is essential if we are to discern the spiritual wisdom of Shakespeare. The intellectual reader will miss entirely the references to a supermind cropping out in all of his dramas. Bible readers are warned that spiritual things are spiritually discerned. This is also strikingly true of Shakespeare.

In the fantasy "A Midsummer Night's Dream"

Shakespeare tells how the imagination gives to air nothings a local habitation and a name:

> I never may believe
> These antique fables, nor these fairy toys.
> Lovers and madmen have such seething brains,
> Such shaping fantasies, that apprehend
> More than cool reason ever comprehends.
> The lunatic, the lover, and the poet
> Are of imagination all compact:
> One sees more devils than vast hell can hold,
> That is, the madman: the lover, all as frantic,
> Sees Helen's beauty in a brow of Egypt:
> The poet's eye, in fine frenzy rolling,
> Doth glance from heaven to earth, from earth
> to heaven;
> And as imagination bodies forth
> The forms of things unknown, the poet's pen
> Turns them to shapes, and gives to airy nothing
> A local habitation and a name.
> Such tricks hath strong imagination,
> That, if it would but apprehend some joy,
> It comprehends some bringer of that joy;
> Or in the night, imagining some fear,
> How easy is a bush supposed a bear!

In his infancy Shakespeare was baptized in the church, but his little-known history does not testify to his devotion. However his writings betray a very deep spiritual understanding. Neither was he a mystic. The fine psychology displayed by many of the Shakespearean characters must have been gained through the soul development attained by the author in previous incarnations.

We should look for the antecedents of Shakespeare among the early Church Fathers, where the spiritual man was quickened and the culture of the

soul given supreme attention. There is no record that he was taught in any schools except those of the village of Stratford, where he was born. Because of this many have asked, Where hath this man gained wisdom?

The intellectuals have carried this lack of academic background and evidence of great supermind ability so far that they have assumed that some other person, notably Lord Bacon, is the author of Shakespeare's plays. The claim rests on very flimsy proofs and is not at all accepted by those who see beneath the personality, discerning the capacity of the soul to attain understanding and carry it forward from one incarnation to another.

The claim that Shakespeare was not a scholar must be admitted. He made numerous errors of which a scholar would not be guilty. But Shakespeare was a popular genius, who forged 'way beyond the boundaries of the cultured intellect, into the realms of fantasy and mysticism and gave "local habitation and a name" to "airy nothing." Let us be thankful that Shakespeare was not a scholar.

Shakespeare portrayed every kind of human character hundreds of years before there was such a thing as psychoanalysis, and psychologists today find in him and the puppets of his brain their most prolific examples of the subtleties of the soul.

Shakespeare did not write about himself, and we have no way of knowing how such an apparently unlettered man could gain such command of language and such familiarity with men and nature. Like Jesus, he knew what was in man. Such soul discernment comes only with ages of experience, and

we are safe in asserting that Shakespeare was a ver old soul and that he inherited from previous live a culture that made him a mastermind. We al have an untapped mine of knowledge covered up in our subconscious mind, and it requires mastermind to uncover it. Inspiration and redis covery are the positive and negative poles of th mind. Shakespeare's writings indicate that he drew upon both these sources and concentrated the produc in thought of the highest nobility, sometimes couple with shocking vulgarity. Shakespeare wrote down both what he got from the memories below and from the heavens above. Many persons whose nor mal thoughts are pure as snow are often shocked and puzzled at their incongruous and sometimes las civious dreams. A maturer development will revea that the I AM has taken advantage of the sleeping conscious mind and renewed association with the subconscious, sealed up in the depths of the ancient soul.

That Shakespeare was familiar with a world be yond the grasp of the senses is quite evident from the words he puts into the mouths of his players. His statements about dreams, visions, witches, proph ecies and various other references to the unseen world show that he had faith and sight above the ordinary dweller in sense.

In the play "Julius Caesar" Calpurnia, wife of Caesar, has a dream warning her of impending dan ger to her husband, and she begs him not to go to the senate on the fateful day. His friends urge him to go, and he explains his reason for wanting to stay at home.

Calpurnia here, my wife, stays me at home:
She dreampt to-night she saw my statue,
Which like a fountain with an hundred spouts
Did run pure blood, and many lusty Romans
Came smiling and did bathe their hands in it:
And these does she apply for warnings and portents
And evils imminent, and on her knee
Hath begged that I will stay at home to-day.

Decius argues that the dream has been misinterpreted. He says:

It was a vision fair and fortunate:
Your statue spouting blood in many pipes,
In which so many smiling Roman's bathed,
Signifies that from you great Rome shall suck
Reviving blood, and that great men shall press
For tinctures, stains, relics, and cognizance.

Here Shakespeare reveals an acquaintance with both the literal and the allegorical meaning of dreams. Modern metaphysicians have discovered by experience that the interpretation of dreams requires the finest kind of discrimination. Some dreams are cast in the phenomenal and are given for the enlightenment of the dreamer about outer events, while others are parables. Culpurnia has the discerning mind, and in the same relation remarks,

There is one within,
Besides the things that we have heard and seen.

The developing soul meets many situations in mind that require superior wisdom to handle. Helps of a limited character may be had from without, but the final and only safe guide is the Spirit within. The breadth and depth of Shakespeare's mind proves

that he had in many lives cultivated the habit of drawing upon the fount of all wisdom within his own soul.

Spiritualists claim that spiritual guidance was discovered by the Fox sisters in Hydesville, New York, less than a century ago, yet we find it portrayed in a dozen of Shakespeare's plays. Hamlet is infuriated by the graphic description by his father's ghost of his murder by the king, his uncle. Shakespeare prefaces the gruesome details with the often quoted prelude:

> I could a tale unfold whose lightest word
> Would harrow up thy soul, freeze thy young blood,
> Make thy two eyes, like stars, start from their spheres,
> Thy knotted and combined locks to part
> And each particular hair to stand on end,
> Like quills upon the fretful porpentine.

That Shakespeare has a certain knowledge of the status of those who have left their bodies is evidenced by the regrets of the ghost of Hamlet's father at his untimely, violent demise.

> Of life, of crown, and queen, at once dispatched:
> Cut off even in the blossoms of my sin,
> Unhousel'd, disappointed, unaneled;
> No reckoning made, but sent to my account
> With all my imperfections on my head.

That departed souls continue to live in a realm very near to that in which we live Shakespeare accepted as a matter of course. He makes them a vital part of so many scenes that we cannot help concluding that their existence to him was not open to

question. The only place where there is any doubt suggested is in Act III, Scene 3, of "The Winter's Tale," in which Antigonus says:

> I have heard, but not believed, the spirits o' the dead
> May walk again: if such thing be, thy mother
> Appear'd to me last night, for ne'er was dream
> So like a waking.

Then follows a vivid description of the mother, who "in pure white robes . . . thrice bow'd before me."

Although spiritualism is not accepted by metaphysical Christians in the terms in which it is presented by its exclusive followers, it is a question of psychology and must be explained by those who teach Truth. Shakespeare did not teach religion but the facts of life as he saw them. The continuous existence of the soul after the death of the body is one of the facts of man's spiritual life and should be so recognized and its place defined in religion. Religion is concerned primarily with spiritual things; the psychical world with which spiritualism deals a part is secondary.

Shakespeare may not have applied the law of spiritual healing to himself although he saw the possibility, but in many forceful phrases and subtle suggestions he exalted the inherent power of man. Although Macbeth was cast in the role of a man of desperate and unsatiated ambition, Shakespeare puts into his mouth a proclamation any man can make and be strengthened by:

> The mind I sway by and the heart I bear
> Shall never sag with doubt nor shake with fear.

Shakespeare saw what was coming in true hea ing; that is, the restoration of the mind throug right thinking. On this point he says:

> Canst thou not minister to a mind diseased,
> Pluck from the memory a rooted sorrow,
> Raze out the written troubles of the brain,
> And with some sweet oblivious antidote
> Cleanse the stuff'd bosom of that perilous stuff
> Which weighs upon the heart?

Shakespeare was familiar with all the superst tions of his age. His characters are witches, seers soothsayers, astrologers; he shows familiarity wit forces that in our day are considered occult an spooky. They believe in signs and omens, the con trol of men by the sun, moon, and stars—astrology Yet the fallacy of such mortal concepts was usuall pointed out. In the "Tragedy of King Lear" Edmun is made to say:

> This is the excellent foppery of the world, that when we are sick in fortune—often the surfeit of our own behaviour—we make guilty of our disasters the sun, the moon, and the stars: as if we were villains by necessity fools by heavenly compulsion; knaves, thieves, and treachers, by spherical predominance; drunkards, liars and adulterers, by an enforced obedience of planetary influence and all that we are evil in, by a divine thrusting on: an admirable evasion of whoremaster man, to lay his goatish disposition to the change of a star.

In Julius Caesar, where Brutus and Cassius are discussing the dominance of Caesar, Cassius says:

> Ye gods! it doth amaze me
> A man of such feeble temper should
> So get the start of the majestic world

And bear the palm alone. . . .
Why, man, he doth bestride the narrow world
Like a Colossus, and we petty men
Walk under his huge legs and peep about
To find ourselves dishonourable graves.
Men at some time are masters of their fates:
The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings.

The oft-discussed metaphysical question of the origin of evil and the source of good is settled in a concise statement by Hamlet: "There is nothing either good or bad, but thinking makes it so."

Many years ago, to test the value that the English people placed upon Shakespeare, the London Times announced a contest. The subject voted upon was in substance: What do you consider of the greater value to Great Britain, Shakespeare or the Empire of India?

Shakespeare won.

People the world over will readily concur in this estimate of the mind supreme in Shakespeare. He was "not for a season, but for all time." He excelled as a dramatist, but as we have shown by these few extracts, he was also a metaphysician, a prophet, and a poet. The plots of his many plays are largely adaptations from other authors, but their glorification by Shakespeare's genius transformed them and may be likened to the glorification of the natural man by the genius of Jesus. For example Pythagoras taught that the universe was harmonized by God in a masterful symphony, with suns, stars, and planets as notes on the staff supreme. Shakespeare evidently got from this his cue for the exquisite lines uttered by Lorenzo:

How sweet the moonlight sleeps upon this bank!
Here we will sit, and let the sounds of music
Creep in our ears: soft stillness and the night
Become the touches of sweet harmony.
Sit, Jessica. Look how the floor of heaven
Is thick inlaid with patines of bright gold:
There's not the smallest orb which thou behold'st
But in his motion like an angel sings,
Still quiring to the young-eyed cherubins;
Such harmony is in immortal souls;
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it.

It Is Not Strange

Grace Noll Crowell

It is not strange a star should be the sign:
A thing of exaltation, and a light
Incomparable for beauty, set to shine
Above the spangled fields one winter night.
It is not strange a star should lead the way
To where the Mother and the Christ child lay.

It is not strange a star should signal Him:
The lily of the field, the Sharon rose;
That suddenly above the East's far rim
A scintillating phosphorescence glows;
That wise astronomers came hastening down
To find an infant in a starlit town.

It is not strange—no beauty shall we know
More beautiful than this: the Christ, a star:
The Christ a glory as the swift years go,
A star still blazoned where the holy are.
Steadfast, amazing! This shall be the sign:
A star—a star as long as stars shall shine!

Heritage of Peace

HELEN DOUGLAS FLIGH

PEACE IS the innate desire of all mankind. Prophets and seers from earliest history have recognized this longing of man. Jesus not only proclaimed peace to all the world but by His example He manifested it in His personal life. Jesus sought to teach man of the universal Fatherhood of God, the universal brotherhood of man. Students of Truth must not grow weary in doing well the task of carrying on this enlightenment of man. They must continue to declare and decree spiritually, far and near, the gospel of love and understanding among peoples of every race, creed, and nationality.

Man tries to protect his physical body from the ravages of heat and cold, of sickness and disease. He needs even more to protect his soul from the terrific onslaught of error thoughts of the material world. Man needs to learn of the eternal incompatibility of war and peace.

Neither individual nor nation, torn by destructive periods of war, attains to the highest good. Distraught by conflict, unrest, upheaval, individuals and nations soon reach the end of their physical endurance and find their spiritual and moral fibers disintegrating under the strain of these false emotions. Fortified by the heritage of peace at work in their life individuals and nations may accomplish great aims.

When man has peace with God everything else

in his life falls into a beautiful symmetry—spiritual growth, circumstances, health, relations with other persons. Peace with God is a fortress against all the enemies that threaten to destroy happiness and well-being. Peace is attainable by everyone at all times and in all places, regardless of the outer conditions of the world or of the persons around him. Peace is ever present, an eternal verity of God.

In his prophecy of the messiah Isaiah says: "Of the increase of his government and of peace there shall be no end." We have here the assurance not only that peace will endure but that it will forever increase. Nowhere in the Scriptures are we told that of wars there shall be no end.

As Jesus went about from village to village in Asia Minor explaining the Truth of God to men He must have thought often of Isaiah's appreciation of His mission: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." Metaphysically interpreted, "feet" means "understanding." "To publish" means "to make public," "to put into circulation." Jesus understood that He was to bring good tidings to men, to make known, to put into circulation among men the peace that comes alone from God.

Jesus Himself remained always in command of His faculties. He was never frustrated, never fearful, never unkind. Jesus was always mindful of His mission, and through the varied activities of full, busy days His personal life was the exemplification of peace on earth.

Though His life had been exemplary and His three years of teaching prodigious, Jesus was aware

of the fact that peace was not yet an active force in the lives of many individuals or nations, and He did not leave His followers without reminding them of their great heritage. In the 14th chapter of John is recorded in part the message that Jesus gave His disciples as He gathered them around Him for a last earthly meeting, and in it is one of His best-known and most often quoted promises: "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful."

In these simple words Jesus was making a verbal statement of His last testament, and though the heritage of which mankind is the legatee through Jesus is a full-rounded one with many provisions, Jesus was here emphasizing His plan for peace. He wanted all mankind to know that each man has an equal share in this great peace that He was leaving to them, the peace that is essential to human happiness and spiritual unfolding.

Our Bible is composed of two parts, the Old Testament and the New Testament. The dictionary explains that a testament is "a solemn covenant." The New Testament is a record of the covenant that God made with man through Jesus Christ.

Jesus did not leave us His testament in writing. He knew this was unnecessary and in time would lead to controversy and doubt. Writings have a way of becoming yellow and worn with age. Sometimes they are lost or stolen. Often their authorship is in dispute. But the testament that Jesus made has not become worn or yellow or lost or stolen. Its author is known. Its words are still alive with power. They

are vital, timeless. They will never die. "Heaven and earth shall pass away, but my words shall not pass away." His words are still the most powerful thing on earth to comfort those in need; they are still charged with dynamic force to affect vitally the life of every person coming into the world.

The estate of a person is regarded by the world as the tangible property he has, and the way "of the world" is for him to bequeath to loved ones monies and lands and houses. Jesus was not condemning this practice. He was merely telling His followers that it was not His method. First of all, Jesus had no monies, no lands, no houses, no jewels. On one occasion, you remember, He called attention to the fact that "foxes have holes, and the birds of the heaven *have* nests; but the Son of man hath not where to lay his head." The world would think it foolish indeed for a man of that type to make a will. But Jesus had in mind a much more important possession than tangible properties that He was leaving to His followers.

"Estate" of course may also refer to a "condition in life"; and we see now that what Jesus was talking about was a condition in life. The world bequeaths tangible "things" that are sometimes conducive to a peaceful existence, but Jesus was leaving with us the condition of life itself for which all mankind yearns, a condition of life not dependent upon the world and its material possessions. The deep, abiding peace that Jesus enjoyed constantly with the Father, and consequently peace with people, circumstances, affairs, mind, body, and spirit, was left with us, was given to us. Jesus bequeathed to mankind the heritage

worthy of the dignity of him who is created in the image and after the likeness of God. He left to mankind riches without price; a condition of life that the world cannot give.

Jesus added to His testament: "Let not your heart be troubled, neither let it be fearful."

Jesus probably saw people in His day making unwise investment of their inheritance, as we sometime see them doing today. They place their trust in bonds and securities that later prove worthless. They buy houses and lands and then lose them. Their inheritance is gone. They become fearful and afraid. They cannot go back to the testator and receive another share in the estate. The world gives and what it has given it no longer has, but the peace that Jesus left for us, that He gave to us, is always at hand ready to replenish our life if we have let that which we first received slip through our hands. Jesus assures us that we are not to let our heart be troubled, neither are we to let it be fearful as we accept and use our heritage of peace. There is no depletion of the deep, abiding calm that Jesus gives. It is always ours, always ready to be used by us. Christ ever stands as an unlimited reservoir of peace and harmony to restore to all those who come to Him.

The words that Jesus spoke, "Peace I leave with you; my peace I give unto you," were not idle words. He wanted us to know that peace is more than a mere gift to us; it is our rightful inheritance. It is part and parcel of our nature to be at peace, at peace with our circumstances, our associates, our body, our mind, our soul. "Not as the world giveth, give I unto you."

Jesus spoke quite plainly! Why are we not sure? Why do we too not believe? Why do we not accept the peace that Jesus left with us, that He gave unto us, that He willed to us as our rightful heritage?—the peace that is here, right at hand, right now, to be taken and used by us in all the activities of life, even as Jesus used it in His life.

If there is unrest or inharmony or war in your life, or if there should ever threaten to be, remind yourself of the peace that Jesus left here for you, that He gave unto you. Say the words "Peace, be still." These words wrought a miracle upon the storm-tossed waters of Galilee and Jesus assured us that His words would never pass away.

Believe, understand, realize that Jesus left you peace, whatever the condition of the world or those around you may seem to say to the contrary. Peace was left you in the testament of Jesus. "Peace I leave with you." You are the legitimate heir to peace, not a thief snatching at a vague, uncertain something that might give you a false sense of security for a little while; you are heir to a deep, tranquil, abiding harmony in your life that nothing in the world could take away from Jesus and that nothing in the world can take away from you.

"Peace I leave with you. My peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful."

As ye would that men should do to you, do ye also to them likewise.—JESUS

Our Trust Is Sure

A CHRISTMAS STORY

ZELIA M. WALTERS

AFTER THAT night of terror Hadassah had fled her home before dawn. The first rumor of impending trouble had come to her at the supper hour. After that she had waited in an agony of dread, pacing the floor, peering from the doorway, praying frenzied petitions to the God of Israel. Judah had come in at midnight, pale and breathless.

"I must go quickly," he had said. "The Romans will be here in the morning to take me. From this injustice there is no appeal. O God of Israel, how long must your people bow beneath the oppressor's yoke! And you, dear wife, you must take the little ones and go to our shelter in the hills. You must not be here when the Romans come. Who knows what cruel vengeance they may take upon you when they see that I am gone. You will be safe in the country. The house is away from all roads, and our neighbors are faithful."

He had taken out their hidden store of gold and divided it in two parts, one half to take him far away from the Roman's vengeance, and the other part for the family that must stay in hiding. He had kissed her and held her to his heart. "I will send you a message when I can," he had said. "Perhaps some day you can come to me, and we will make our home in a happier place. God be with you, my beloved, and with our sons."

She had wanted to cry out that she would go with him and share all his danger and pain. But she had known that this could not be. With two small children to care for, the fugitive would be slowed and easily found by his pursuers.

She had uttered her blessings, said good-by dry eyed, and then had watched until he was out of sight.

After that the frightened servants had packed a few of her possessions into the oxcart and lifted the sleeping children to a bed there. She had taken only two servants with her, old Jacob and his wife, who had been with her from her childhood.

Now she was in her refuge in the hills. The few neighbors who knew she was there were kind. She would never be betrayed. The children were happy in the freedom of the hills. Her friend Micah, who had a large vineyard and made wine, went often into the city on business to sell his wine. He brought her back the news. Judah had escaped. Before now he would certainly have taken ship and gone to some distant land. She could feel that he was safe from the Romans. The members of her family in the city sent secret messages and gifts.

Her life settled down into quiet routine. But her tormented heart could not rest. When she cared for the children or walked out over the hills her thoughts seethed like a storm. All the ordered pattern of her life had been torn apart by the hated Romans. "God of Israel, how long? Look upon the oppression of Thy people, who weep as long ago they wept in Babylon. Send the deliverer, a Moses, an Elijah, a Nehemiah, to set us free from the hated tyrant. Visit them in Thy mercy, O God! Let the daystar arise

now." Sometimes she remembered the old psalms and prayed for vengeance upon the oppressor. "May God grind them into dust. May His wrath descend upon them unto their children's children!"

She felt uneasy when she chanted a psalm of vengeance upon enemies. For strangely enough, she could not hate all the Romans; and one of them that she loved was the gentle wife of the bitterly hated ruler of the province.

In her lonely vigils on the hills she would often go back over her friendship with the lady Tullia. She remembered the first meeting so well. She had been passing along the street with little Irom beside her when he was a stumbling child of four. He had fallen and cut his knee upon a rough stone. At the sight of blood he had begun to scream in a panic of pain and terror. She had tried to bandage the cut with her scarf, when suddenly someone was lifting the child in her arms.

"Bring him into our court," said the woman. "There you can wash the wound and bandage it."

Hadassah had followed the woman, and when the wound was dressed and Irom had been quieted she had realized that she was in the court of the ruler's mansion and the woman who had helped her was the ruler's wife!

It was not the last meeting of the Jewish woman and the lady Tullia. Each time they greeted each other they paused for a few words. Lady Tullia was fond of Irom. If he was with his mother Tullia would stop to speak to him. She gave him little gifts, and once she came to Hadassah's home for a short visit.

Hadassah had never forgotten the day when they stood together on the outskirts of a crowd and listened to the young teacher from Galilee. After the first words they could not leave until His discourse was done. Hadassah had thought, as had the envoys of the priests on another occasion, "Never man so spake." A fierce Jewish pride had swelled up in her heart. She had thought, "This is the kind of teachers we Jews have, men who teach kindness and good works, honor and truth, faith in God and love of men."

"He speaks good words," Lady Tullia had said as they turned away.

"He speaks truth," Hadassah had added.

One other day stood out, the day when Tullia had whispered her secret: "The gods have heard our prayers; we are going to have a child."

Then Hadassah had been quick with warm good wishes: "May God bless you beyond even what you desire. May the child be strong and good and beautiful. May he fill your heart with rejoicing all the days of your life."

After that the shadow had risen between them, a shadow not of their making, it is true, but they knew they must not talk together any more. Yet their friendship lived. When they saw each other their eyes sent a wordless message.

For her husband Judah had dared to resist an order of Haratius in the matter of yielding up a slave falsely accused of crime. Judah knew the slave was innocent, for he had been with him on the day the crime was committed. Judah had quickly sent his slave out of the province, thus openly defying

the ruler, and the household of Judah had forthwith been marked for ruin.

After she made her home in the hills Hadassah longed to have word from her friend. But she dared not even ask about her. The fiercely fanatical Micah would have despised her for a disloyal Jew had she expressed anything but hatred for the ruler's wife. But there was no hate in her heart. She thought: "If Jew and Roman could meet as we two met, with hearts of kindness, there would be no oppression or hate. If both Jews and Romans would listen to the Great Teacher, as we listened that day——"

She thought much of the Great Teacher in her lonely days. In Him lay Israel's hope. It was confused in her mind, but someway He stood for hope.

Twice as she sat under the grape trellis at dusk she had seen a man pass her going up the hill. She had wondered at it for a moment. No one lived up there; it was rough wasteland. Why should anyone walk up there with the night so near? He was a young man who walked with an energetic step.

She soon found her answer.

She awoke one morning before the sun was up. All her troubles rushed in upon her as soon as she had opened her eyes. It was like struggling in a flood. There was no help, no way to turn. Driven by her anguish of loss and despair she arose and left the house. Unconsciously she took the path up the hill. The dawn was breaking as she reached the rough, stony place. Coming through some stunted trees, she saw a man who sat leaning back relaxed against a rock. It was the man who had passed her last night—it was the Great Teacher from Galilee!

She gazed for a moment, overcome with wonder. Then realizing that she was intruding on His privacy, she began to move backward without a sound. She had taken only one backward step when she knew He had seen her. She stopped, hesitant. She wanted to speak to Him, but she must not unless He gave the signal.

"Woman, what would you ask?" said the quiet voice.

She ran forward and knelt at His feet.

"O Lord, Lord! My heart faints under its load of sorrow."

"Fear not, only believe!"

What strange word was this? Yet somehow comfort lapped around her. Power flowed from Him. He could help when none other could.

Kneeling there, she poured out her story, all the wrongs her family and their neighbors had suffered at the Roman's hands, her fears for her husband, the dangers in which her children lived. When the story was done she already felt that someway help had come.

Then He spoke. He reminded her that God is our Father, that God is love, that God does not want His children to be heavy laden and despairing. "Come unto me," He said, "and I will give you rest and peace." Love, He told her, was the way to this rest and peace, love for friend and for enemy too. He told her again what she had heard Him say that day in town, that He and the Father were one, that through faith she too could come into this unity, that through faith all things are possible, that what we ask for, believing, we shall receive.

She did not know how long she knelt there listening to the music of His words. Even as they sank into her heart never to be forgotten—she repeated them many times over in the years to come—she was thinking: "He loves me. He waits to teach me, just me alone. He is not hurried, He does not thrust me aside so He can minister to the great and powerful. He does not hasten to the crowds that acclaim Him. Just one sad daughter of Israel receives all this love and comfort."

When He ceased to speak she stood up on her feet. "Lord, the burden is gone," she said, "I can go forth now in Your strength. I do believe. I will walk in the path of love."

She kissed a fold of His robe and then went quickly from the place.

But when He came down from the hill she was watching under the grape trellis with a tray laden with bread and fruit.

He smiled at that. He could see that she had already taken the way of ministering love. He sat and ate; then thanked her and went on to His day in the dusty streets of the town.

She saw Him again the next night. She did not speak, but He turned His face in her direction, and even in the dusk the smile warmed her heart.

It became a ritual for her to be waiting with food in the morning. Sometimes hardly a word was spoken beyond His "Peace be upon this house." But peace did indeed rest in her heart and in her house.

Then she heard of her Roman friend again.

Micah, just home from town with supplies that

she had asked him to procure and messages from her kinsfolk, was bursting with news.

"The Roman ruler's son is sick unto death," he said. "God's hand is laid in judgment upon that oppressor. Haratius has called upon his gods with offerings, he has summoned all the physicians and makers of magic, but the child burns with fever, and his life is ebbing out."

"The little babe that came to them only a year ago," whispered Hadassah.

"Yes," said Micah, "they have but the one. May their line perish out of the earth. God's wrath is upon them."

She looked at Micah with horror. He was gloating over the child's sickness, and the parents' despair. She wanted to say, "There is no wrath in God; He is love," but this was no time to teach the bitter Micah. She dismissed him quickly and stood thinking.

In a few minutes she spoke quietly to Jacob, bidding him saddle the ass in the stable so she could ride to the town. He made no protest after he had looked in her face.

Unmindful of danger, she rode through the familiar streets. At the ruler's gate she refused to be turned away. "I must see the lady Tullia," she said. "It is for the child." So the steward himself led her to the room where Tullia watched beside the child's bed.

"Tullia," she said, "give me the child. I will bring him back to you healed."

"No, no," said Tullia. "He will scarce live through the night. I could not have him carried

away, perhaps into great danger."

"Tullia, Tullia! I know where the Healer is. I will take the child to Him, and He will speak the word of healing."

"The Healer! But you could not find Him. We have sought. Haratius offered a great reward. But the people do not trust him. They think he seeks the Teacher for harm. We could not find Him with all our searching."

"I know where He abides. I will bring the child before Him. I will restore the child to you healed. Believe me, as my love goes out to you. It is sure, sure! His compassion will not fail us. But do not delay. I must be on my way now."

The steward stepped forward as if to speak. Then closed his lips. But the nurse was braver: "Lady, without the Healer the child will die before the morn. Put him in her arms and bid her go quickly."

Tullia laid the babe in Hadassah's arms. She went quickly to the door. The steward helped her to the broad saddle, and waited till she had settled the child in her arms. Then he put the reins in her free hand, and the patient beast ambled away toward home. She heard Tullia sobbing, but she did not look back.

"Haratius will slay us in his wrath," Tullia wept.

"Ah! but he will not return till morning and then the child will be well," said the steward.

The servants had heard the Great Teacher and they believed. Hadassah's faith seemed to grow, fortified by theirs.

She prayed as the sure-footed beast took the rough path in the hills. The babe lay very still, but his breath fluttered the light cover. She was not afraid. She had no doubts. The sun was low, but she would be in time to speak to the Lord as He took His way up the hill.

At the turn of the path just before she reached her house she saw Him coming through the field. She dismounted and waited. When He came to where she stood she held out her arms with the light burden in them.

"What is it you desire?" He said as on that first meeting.

"Lord that the Roman's child be healed."

Light seemed to flow from his face as he looked upon her.

"Great is your faith, and love. Be it unto you as you have asked."

The child awoke laughing. Jesus touched the little head with a tender gesture. Then He went on. Hadassah, watching health flow through the child, thought she had not even said thanks for the gift. But it did not matter. He knew her heart was now a deep well of thanksgiving.

She went on to her house. Irom and his brother were at supper, but they left their bowls to come and wonder at the strange child. Hadassah sat at the table and fed the child bread and milk. Then he got down to play with the new playmates. Jacob and his wife hovered at the door, waiting for some explanation.

"This is the Roman ruler's child," said Hadassah at length. "I am weary and would keep him the

night. But his mother must share this joy now. So, Jacob, when the ass is fed, bring him to the door, and I will take the child to his mother."

"But the child was sick unto death," gasped Amra.

"Ah, yes! but our Lord, the Great Teacher from Galilee, has given His gift of healing."

Again Hadassah rode into the town. Before she came to the ruler's gate a number of the townsfolk were following her. The story of her taking the child had spread through the neighborhood. Inside the gate many people were gathered. The steward ran to lead the beast inside and help her down. The child sat up against her arm laughing to see the familiar faces. She placed him in Tullia's arms. Neither of them could speak as their hands met.

The moon lighted the way when Hadassah again turned homeward. She forgot that she was weary. The peace that passeth understanding filled her heart. She was lifted above every care, every trouble. The hand of the Master had healed more than the Roman child. Now all was well.

Heaven Is Within

Why idly seek from outward things
The answer inward silence brings?
Why stretch beyond our proper sphere
And age, for that which lies so near?
Why climb the far-off hills with pain,
A nearer view of heaven to gain?

—WHITTIER

What Do You Believe?

WILLIAM A. CLOUGH

HAVE YOU EVER tried to put down in words just what you honestly believe about life? The term "philosophy of life" is used frequently and loosely, but the thoughtful person who observes and listens may be led to wonder whether the average person in this day has any philosophy of life at all.

It seems to me that the primary need of this age, as of every age, is the undergirding of some real belief, some basic conviction about life and its meaning. In the tension and confusion of modern living there seems to be no time for serious consideration of what it is all about. We want to live without knowing how. We want to win without studying and understanding the rules and abiding by them.

The athlete who seeks a place on a team knows he must understand the rules of the game. The effective member of any organization must understand and be willing to be governed by its rules. Wherever we go and whatever we undertake we must follow the rules of the community or country or enterprise.

If no one on the football team knew the rules of the game there would be nothing but a confused jumble of players on the gridiron. A confused jumble of players on the field of life would dash aimlessly in all directions simply because the rules are not studied and understood.

What are the rules? What can we believe? What do I believe?

Humbly and without any thought of thrusting my beliefs upon any other person I offer herewith what I believe about life and its rules.

First of all I believe that the universe and the life in it are the creation of a master Spirit and that all creation has and ever will stem from one and the same source.

I believe that the master Spirit, God, is the source of all good, that He created the universe and me for a definite purpose and that this purpose is good.

I believe that the indefinable something within me that is not body or brain or mind, the something that is more than all these, the something that lifts me out of the finite into the infinite, that which we call spirit, is truly a part of God, the master Spirit. I believe that I have a potential and an actual oneness with Him.

I believe that life is meant to be good and that a good life is the divinely ordained heritage of all men. I believe that God in His infinite wisdom has a plan and a purpose, which my mind cannot wholly grasp, but of which my spirit sometimes catches a revealing glimpse. I believe He intends me to be a cocreator with Him, a creator of good for myself and others.

I believe that at some time or other, and it does not matter to me when or how, God breathed the breath of life into man and he became a living soul. I believe that God, in a wisdom beyond my under-

standing, gave man full freedom of choice and decision.

I believe that this breath of life which God gave man is His own infinite Spirit; the life within me is of the Spirit of God. I believe it is immortal and invincible because it is God's own breath of life.

I believe that it is God's supreme gift to me, always there for me to use. The exercise of my free power of choice and decision determines whether I shall use it or not. I believe that God intends me to use it.

I believe that God is infinitely good and wise and just and powerful. I believe that Jesus of Nazareth revealed in His teaching and in His living the true nature of God and the true nature of man and joined them in the perfect union.

I believe that God is the only real, permanent, enduring power in the universe. I believe that His law of life has remained fixed and irrevocable from the foundation of the world and will so remain through all eternity.

I believe that the universe always has and always will operate under this law. I believe that it applies directly to me. I believe it is absolutely kind, absolutely just, absolutely good, but inexorable and unbreakable. I believe that if I set out to break it or fail through indifference or ignorance to keep it, I shall be broken.

I believe that the foundation and essence and substance of the law is this: "Thou shalt love."

I believe that love is the ruling force in all life, that nothing can stand against it. I believe that it must be real, deeper than any human emotion, deeper

than any mental compulsion; it must possess the heart, fill the whole being with an infinite tenderness and compassion.

I believe that I have the capacity for this love, that it is contained within the spirit with which God, the source of love, has endowed me. I believe that I can and must love God with all my heart and mind and soul and strength, love Him more than I love self or relative or friend. I believe that I must love all mankind, all individuals, with a love equal to the love I have for myself. I must see the spirits of all, as I see my own, the same creation, the same breath of God.

I believe that therein lies the whole, entire law. I believe that all the trouble in my life and world results from my failure to keep the law. I believe that the power of genuine love is limitless, that it can turn aside any force, heal any hurt, restore any loss.

I believe that Jesus revealed how the law must be and may be kept and how God fulfills the law. I believe that prayer is the means of maintaining union of my spirit and Divine Spirit and that God's answer to prayer is to flood my being with love.

I believe I can pray effectively at any time, anywhere, and in any manner. I believe that God knows only the yearning of a heart, feels only the outreaching of spirit for union with His own. I believe that when I use my free will in seeking He gives fullness of spirit to me.

I believe that a continuous keeping of the law requires continuous practice, the practice of prayer, of faith, of love. I believe that I must take charge

of my mind and dedicate and consecrate and rededicate and reconsecrate myself.

I believe that persistent, unfailing, earnest prayer will bring the answering gift of the love that transforms my life and fills it with its true meaning. I believe it is utterly impossible for life to have fulfillment otherwise.

I believe that my purpose in life is to reveal God to man or to express the Spirit of God that is within me, just as it was Jesus' purpose. I believe that His whole mission was to reveal God to man and man to himself.

I believe that I can fulfill my purpose in life whether I am farmer, banker, laborer, or teacher. I can keep the law. I can love.

I believe that the only security lies in keeping the law, so I shall not center my thought and effort on building up false forms of security. I believe that if I keep the law I shall not want. I shall have everything.

These fundamental things I believe not because I am told to believe, not because others believe, but because I feel, because some inner assurance comes to me that these things are true.

If I believe, then I must follow my belief.

PHILLIPS BROOKS SAID: *He who helps a child helps humanity with an immediateness which no other help given to human creature in any other stage of human life can possibly give again.*

The Victory of Light

DOROTHY M. MEAD

ALL MY LIFE I had been what some people might delicately call a "victim" of spinal trouble. I gave it as little thought as possible aside from playing and working within reason. Arriving at adulthood I chose writing as my lifework, and I seemed all set to sail blithely and joyfully through life. But my equipment was not yet complete, as I was soon to learn.

Constant work and increasing tiredness soon ended in a complete state of collapse caused by a severe case of anemia. After a year flat on my back the already frail spine was left in a doubly weakened condition from tubercular spots in at least two definite places. Though I finally grew strong enough to sit up my back felt as jiggly as a dish of jello. Naturally I couldn't write, I couldn't play the piano, I couldn't draw, I just couldn't do anything. So I lost most of my interests, which is a perfectly natural reaction under the circumstances.

Considering the fact that the spine is the support of the body and its many organs, that nerves leading out from the spine have a direct influence on these organs and all parts of the body, it stands to reason that a faulty support can wreak especial havoc at various points, especially if they also happen to be weak points. Well, to make a long story short, I struggled through years of this. And to make things worse, I began to condemn my back for all

its weaknesses and faults. I even grew to hate it fiercely because "it" kept me from doing everything I wanted so very much to do.

But then came a glimmer of light. True, it was only a very faint glimmer, but in time it was destined to become a steady and brilliant glow. Through the thoughtfulness of an unknown friend I was introduced to Unity. After the physical and mental state I had been in for so long, I naturally at first found some difficulty in understanding this, to me, very new Truth teaching. But like the drowning man going down for the third time, I grasped hold of what I felt was the last remaining straw and hung on for dear life.

Among the first things I learned was the effect of thoughts and words upon my daily life, my environment, and most particularly my body. With something of a shock I realized what my "hatred" toward and my condemnation of my frail, sick spine was doing. I wasn't giving it a chance to get well. No wonder it was jiggly. It was fear-ridden, just like the rest of my body, and I alone was responsible. Presently I saw that the real me wasn't material at all but spiritual. With this awakening came the understanding that the physical body and all its organs, bones, nerves, and tissues were the servants of my real, divine self. What a hard taskmaster I had been toward my faithful servants through lack of true self-knowledge. But as quickly as my understanding led me I repented and returned to the Father.

But I needed a definite plan to follow. Momentarily I was at a loss until I read in Hosea 14:2:

"Take with you words, and return unto Jehovah." That seemed good if I knew just what words to take. My answer came in Luke 7:7: "But say the word, and my servant shall be healed." So it was healing words that I wanted, and I must work them out carefully. They must not be just any words repeated parrot-fashion. Rather they must be words back of which lay real spiritual truths, truths of my inner being, where I was one with God. They must be words of light and life.

The thought of light had appealed to me from the very beginning, the light of Christ, the light of Spirit. Of course light also means pure divine intelligence and understanding. But I liked best to realize it as the presence of the gleaming, healing white light of Spirit within. Often as I lay on my cot on the porch those summer nights, deep in prayer and meditation before dropping off to sleep, I would contemplate the brightness of the stars and moon and wonder if their glory could in any way compare with the white light of spirit within. But after taking words of light and—with eyes closed and attention drawn deep within my own being—repeating them until their inner meaning was opened and I realized and *felt* my oneness with God, and the true brilliance of the light of spirit was revealed to me, then I knew there was no comparison. For the true light comes down from the Father of lights, from the Christ center at the top of the head. Not only can its healing presence be definitely felt as it courses down through the body, but the inner eye may behold its glorious radiance, for which no descriptive words can be found. I soon saw that by

concentrating this light in the various parts of the body, not only would complete healing result, but in time the whole body temple would show forth its glory in transfiguration, as did the body of Jesus on the mountain. But that would be the work of hours, of years, not of minutes.

Likewise I took life, the immortal, resurrecting Christ life, and went to every part, I might say, to every inch of my body. I would concentrate at a given point, repeating "life, life, life" until I felt a tingling sensation. Morning and night I did this, and at all other times when I could. But I soon realized that I could not spend my whole time alone in the silence. So I chose other words for affirmative prayers, either those which came to me from the deep stillness of my inner being or those from the writings and experiences of others that particularly appealed to me. I used no denials, for instead of erasing my difficulties they only seemed to tack them more firmly to me. When one sees only Truth, error naturally vanishes, because it no longer has a foothold.

From the very beginning I had used the affirmation of a young man well known to Unity who had overcome the same physical trouble I was seeking release from. Changing it but slightly I repeated over and over throughout the day and during wakeful moments at night: "I am whole, perfect, straight, strong, powerful, loving, harmonious, happy." I knew that the "I am" came from my inner spiritual self, where I was one with God, the image and likeness of God, and that the other words portrayed attributes of the Spirit within. This realization stamped the truth firmly upon my body, which had for so long been

led into ways of depression and fear, and I was amazed at the results from the start.

If moments of weakness came—and they were bound to come very often at the start—I quickly centered my attention at the strength center in the small of the back and affirmed, "I am one with infinite strength." This I did until I had a definite feeling of the outpouring of divine strength at that point and from there coursing all along the spine and throughout my entire body. I would also say, "He makes darkness light before me," and soon the brief discouraging moments would fade and the greater light of understanding would break forth.

As I stood and walked I knew steadily the truth of these words: "I am able to stand up straight before the Lord. I am walking perfect before Him." I thought constantly about the beauty, perfection, and straightness of my spiritual self, and as I affirmed, "I am a vital, radiant being," I held my shoulders back and stepped with ever greater firmness.

By now my spine was increasing in strength. The very sensitive spots were becoming firm and the distressing jiggly feeling had vanished. Victory was coming.

Night and morning and as often as I could through the day I went to the quiet of my room, relaxed completely, and with eyes closed and attention centered within, all along the spine, I would affirm silently:

"I relax now and rest. The peace and light of Spirit pervade my whole being, and I am restored. I see a great light at the back of my neck. I am looking down over my beautiful spine, the tree of life. It

seems like a great waterfall with the sunshine playing on it. I see a countless number of tiny specks of iridescent light, all glowing and intermingling until all the colors become as one, the pure, glistening, healing white light of Spirit."

Over and over I would repeat these words until I felt a tingling sensation all along the spine. This was one of the most helpful of all the healing prayers, because it was so direct. Always at the conclusion I would say, "For this blessing, for the blessing of my beautiful, powerful spine, Father, I thank Thee." I had early learned the value of blessing and gratitude.

All this of course meant constant work in mind, deep faith, and unceasing prayer, but as I went steadfastly on my joy increased until it knew no bounds. From a thin, weak, bent, exhausted individual who could not sit up for more than five minutes at a time I have now become well, strong, and straight. I can work all day in the house, in the garden, at my writing without tiring. Of course I use good judgment in all things, for I remember Myrtle Fillmore once wrote that when one is being healed by Spirit one must be careful not to overdo. That is sound advice for all times.

Looking at the outside alone, those who know not the things of the spirit might say that complete overcoming has not yet been made. But the physical eye sees only appearances. Outer appearances are never the truths of Being. God sees the perfection of my true self, and so do I. While I continue daily, hourly in prayer, the victory of light has long since been won!

Stages of Spiritual Growth

WILLIAM QUINN

THE ASPIRATION within the soul of every person is to come into the conscious realization of his oneness with the indwelling Father. This aspiration is often misunderstood and consequently takes many forms of expression. Because we live in a world of effects and appearances, it is believed that only things of the world will satisfy the longing of the soul. Holding onto this belief, man has tried to satisfy this thirst in his soul by accumulating wealth, obtaining high position, and seeking worldly fame. When he awakens to the fact that he is a spiritual being and that his soul requires spiritual food, just as his physical body requires material food, he starts to seek spiritual understanding with the same vigor and enthusiasm that he uses in seeking material things. Very often he wants to know just how long it will take to develop a spiritual consciousness; what will be the cost; how he should start. Such an enthusiastic attitude should be commended. At the same time he should be informed that a spiritual consciousness is the result of a cleansing and purifying process that takes place in the soul.

The soul of man is his mind, which includes both conscious and subconscious phases. It is composed of all the concepts and ideas that he has accepted as true as well as his reactions to all the experiences through which he has passed. The soul contains both good and evil. The soul is the individual's own direct

knowing or consciousness. In spiritual growth false concepts and erroneous beliefs are removed from the soul and replaced with divine ideas. The individual passes from one state of consciousness to another; that is, he grows spiritually by stages.

The mighty oak tree did not attain its present growth in one year or in several years. It grew year by year, passing through each season with added expansion. Because of its nature, it drew upon the substance of God—in the soil, the air, the sunshine —for all that it needed for its expansion and growth. It was not in a hurry. It was not overanxious. It was not fearful; instead it fulfilled the law of its being. Each year a new mark was made. It added a little more to its height and circumference.

So it is with man when he fulfills the law of his being. He draws upon the substance of God for all that he needs for the growth and expansion of his soul. God's love, wisdom, and power are always present everywhere. Through his consciousness of the truth of his being, he draws to himself everything that he needs. It is not necessary to hurry or become overanxious. His faith in God removes all fear. He too grows by stages through each experience; each experience adds to his spiritual growth. He does not desire to jump to the top of the ladder in one bound; because he realizes that by doing so he may lose his balance. It is much better to go up round by round.

In all vegetation we see a gradual but constant growth. The seed is planted, the soil is cultivated, the plant appears; it grows and waxes strong. The fruit or grain is brought forth in an orderly fashion,

according to its inherent nature. We do not wonder whether the plant will fulfill its promise to bring forth fruit. We just do our part and await the harvest.

The soul of man has within it the divine spark, the seed, and it bears the divine image. The seed is the seed of the perfect spiritual man that God planted in you and in me. By becoming aware of the divine idea within we are relieved of all fear and doubt as to whether we will bring forth fruit or not. We are to let the seed germinate and become alive in our consciousness. Then we are to cultivate it by keeping the weeds (error thoughts, false concepts) out of our garden, the soul. Through stages of growth, the seed will produce and bring forth after its kind, just as surely as a grain of wheat will reproduce after its kind.

We are told that man has discovered how to tell the age of a fish. They say that a fish eats mostly during the warm season of the year, and consequently this is the time it grows. During the period when it does not grow a mark is made on the fins. By counting the marks, we can tell the age of the fish. Whether this statement is accurate, I cannot say; but it does seem plausible as nature leaves a mark on almost everything else. Nevertheless we might take a tip from this statement and feed our soul spiritual food regularly in order to constantly keep growing spiritually.

We should not think of doing without physical food for any length of time. We know that our body will grow weak and helpless if we do not feed it nourishing food. Yet we neglect to feed the soul

spiritual food, which in reality is more important than physical food. Jesus said, "Be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell."

You may ask, Why put so much emphasis on the soul? Is it that important? Yes. It is very important to us, because out of the soul comes the issues of life. Out of the treasure of the heart the good man brings forth only good, but out of the evil heart comes only evil. It is the soul that must be transformed. The Spirit within us is perfect, has always been, and always will be. The soul outpictures itself in our body, circumstances, and environment. When we change the state of our soul, we automatically change everything else.

To bring about a change in the soul requires constant diligence, watchfulness of every thought, word, and action. Public opinion is not molded in a given period of time. When the first steamboat was demonstrated people doubted the performance claimed for it. When the first automobile made its advent the public did not readily accept it. They said it might run on a level road, but it would never go up a hill. It was a nuisance, because it frightened horses; therefore no one should be allowed to drive one. When the first airplane was making test flights, the newspaper reporters did not believe it could be made to fly, and they made no effort to investigate it. The steamboat, the automobile, and the airplane have passed through numerous stages of growth. They have actually revolutionized the world. All started from an idea, a seed thought, and

through constant development they have changed the world.

The Unity movement was conceived in the minds of Charles and Myrtle Fillmore more than fifty years ago. No one knows how large their vision might have been. But they started in a very small way, doing the things that they could with what they had to do them with. Through their small beginning millions of people have been changed for the better. The number of Unity students is multiplying all over the world today. The teachings of Unity have reached the four corners of the earth and have helped Christians everywhere, regardless of creed or denomination. The Fillmores did not bound to the top of the ladder at one jump. They expanded and grew by stages. They conceived a divine idea as the seed. They cultivated the seed year by year, and it brought forth fruit a thousandfold; and the end is not yet. Who knows what world changes will come about through these two inspired individuals? We can learn a great lesson from them. They did not force the growth of their idea. They did not lose faith, no matter what the appearances were. They let the idea unfold by stages, as those who followed them received their good. The teaching, when rightly applied, carried its own proof.

The soul has access to all that is in Spirit, in God. In many cases it is the habitual set of the subconscious mind that retards the expansion of the soul. We are not often aware that we have cultivated habits of thinking as well as physical habits. Such habits place us under the law of cause and effect. If the habits are of an adverse nature, it is only natural

that we should reap the effect of the cause we have set in motion. To free ourselves from the habit of adverse or negative thinking we must cultivate the habit of positive thinking. By using positive methods we prevent adverse experiences from coming to us. A preventive is always preferable to a cure. Why wait until a difficult situation arises when we have the power to prevent its happening? Through earnest effort and constant alertness we can develop habits of thinking that will be in accord with divine principle. Through practice day by day we can become proficient in controlling and directing our thinking.

We can say with Paul, "For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known."

Each stage of growth brings into expression a new state of consciousness. At the beginning of our spiritual unfoldment we are an infant in our new understanding. But if we use rightly what we have, we set the law of increase into action. Then we begin our journey from sense to spiritual consciousness. It is a new road for us; but the road is not new, because Jesus Christ opened the way. He set down in His teachings full instructions for anyone who wishes to follow Him in the regeneration. We are to start the journey on faith, faith in Jesus Christ, faith in God. After we have made the start

the Spirit of truth within us will lead us into all Truth.

In Spirit there is no time; there is only the eternal now. In the soul constant change is taking place. The soul must come into consciousness of the divine source of its existence. As the awareness of the indwelling Christ increases the soul changes. These changes which take place may be termed stages of growth. The soul's unfoldment, the increased awareness of its spiritual identity, may be said to grow or expand in consciousness. John said, "He [the Christ] must increase, but I [the personality] must decrease." In the soul of those who are seeking spiritual enlightenment a change takes place daily. Paul said, "I die daily," implying that error conceptions are loosed from the soul daily. When our attention is directed to the perfection of Spirit within us, we should be able to live tomorrow better than we have lived today. Each year we should ascend to a higher rung on the ladder of spiritual understanding. Through denying the false conceptions of the world and affirming the Truth of the Christ we rise in consciousness from glory to glory.

We love Jesus and must ever love Him with a love which is greater than all others, and to prove our love we would follow His teachings and life closely. In no way can we do this perfectly, except by trying to get at the real meaning of all that He said, and letting the Father work through us as He did through Him, our perfect Elder Brother and Saviour.—H. EMILIE CADY

Know the Truth

GRACE A. THOMPSON

JESUS SAID, "Ye shall know the truth, and the truth shall make you free." Just what was He talking about, and where can we find Truth? And when we find this precious something, from what will it set us free?

If you were asked, "What is Truth?" how would you reply? Are you one of the great class of people who unhesitatingly say, "Why, Truth is what we believe." Or would you ponder the question before answering, "I do not know what Truth is"?

Surely our belief can be no part of a basic definition of Truth, because so many things we once believed to be true we now laugh at as being false. Prior to 1492 people actually believed the earth to be flat, and they believed that any ship sailing too far out would just drop off. Tomato juice—today some believe it is a "must" for health, but there was a time when everybody believed tomatoes to be poison. Many still living can recall when lighting by means of a kerosene lamp was believed to be the last word in illumination, and some persons can remember the protest that their parents raised against the first schoolteachers who dared to tell their children that an instrument had been invented that would reproduce the human voice. They didn't believe it, therefore it couldn't be true! Coming right up to the present, try to check up on some of the things you believed, say, five years ago. No, it wouldn't be very

progressive, to say the least, to limit Truth to our present conception of what is true.

Anything subject to change cannot be Truth; for Truth is enduring, is the same yesterday, today, and forever. Then the question comes up, "In this changing world, is there anything that remains constant?" Yes, one thing, Truth. Truth does not change; it is only man's ideas and conceptions of Truth which change, not Truth.

The one who is open-minded must be willing to change his belief as often as he perceives the falsity of old beliefs or ideas. Yet there are ideas that are enduring, eternal; ideas that are eternally true.

We all know people who will not change their ideas, at least their own ideas for ours; but that does not mean that they have found Truth. To hold onto ideas tenaciously is rather the mark of narrow-mindedness if it has been shown that the ideas are false; but we have been relieved of a great responsibility by our Master, who said, "Judge not." It could be that some of our ideas also are false; so let us be tolerant.

Since Truth is the same yesterday, today, and forever, it must also be the same in every locality. Truth to be changeless must be eternal, and what is eternal is like God. Then why can't we define it thus: Truth is God, or as some may prefer to put it, God is Truth.

A woman who has come to understand how false her childhood conception of God was recently said to me, "You know I am an unbeliever, don't you?" and seemed rather disappointed when I failed to become excited over her remark. Her confusion

is not serious; she has merely dropped a false notion that she had as a child and has not found a name for her new idea; because she does believe there is something. Therefore she would not agree with the statement that God is Truth or that Truth is God; but she could accept the statement that Truth is the sum total of all true ideas; and you know that in order to satisfy her we have not changed the definition of Truth one iota. We have just used other words to say the same thing.

Where now is this enduring, unalterable Truth to be found? In the Bible alone? No. You learned some true ideas from the arithmetic you studied at school, yet if all books on mathematics were destroyed, those true ideas would still exist. The basic combinations of numbers that you learned in childhood are true ideas; they cannot be destroyed. This simple illustration serves to fix in the mind the indestructibility of true ideas.

Some who read these words learned the multiplication table in the public schools others in a private school, yet all learned the same table. It makes no difference today *where* you studied, the important thing is that as a banker, a lawyer, or a housewife you have the true idea about numbers. The method your teacher used may have been different from the way my teacher taught me, but that too is unimportant after the idea has once been perceived.

Another question that arises is "If Truth is the same here, there, and everywhere, and never changes, then why do churches differ?" The churches are founded on God's word. We just admitted that God is Truth; therefore if Truth is always the same,

would it not naturally follow that all churches would be alike? That is a good question.

Wherein do churches differ? What is Truth in one church must be Truth in every other church. Then how do churches differ? Does not the difference begin and end with man's interpretation of Truth? When I was a young girl, the church in which I grew up forbade dancing, but today it does not. Now if dancing was wrong then it is still wrong. A group of men can change the tenets of a church, but no matter how pious and well meaning they may be, they cannot change the Truth.

Churches do not differ on all points. Truth is of God, and must be like itself wherever found, but the tenets, the doctrines, of churches are man-made and vary from one to the other.

Would you be afraid to eat kale, merely because your grandfather never heard of it? Do you refuse to travel by plane because your great-grandfather rode in an oxcart? The now common practice of eating greens and traveling by air are both just new thoughts acquired since the days of some of our ancestors, and we have been glad to discard our old beliefs for new ones. But when it comes to a new idea about God, are you like the person who said, "I am afraid if I read anything different from that which my Church has taught me, I will lose what little faith I have"?

This earth on which we live is entirely too large for us to see it all from any one window in our house. However it is possible to enlarge the view you now have whether the opening through which you are looking is large or small. If therefore as you sit

gazing out of your window someone comes along and knocks out the whole corner of the house and thereby broadens your view of the outside world, will you lose the first view you had just because you now can see more? Of course not. Nor will you have to lose anything you have grasped of Truth just because something "knocks out the corner" of your mental house and you perceive more. It is possible however that there are some false old beliefs that you will have to discard. I smile at many of the ideas that I had to cast aside because of their falsity when I began to seek a broader view of divine Truth.

Holy men of bygone days established churches and sought to instill in the minds of their followers the Truth they had perceived, and the doctrines of their churches were based upon this understanding, upon their interpretation of the teachings of the Bible. They were devout men with a deep and abiding faith in Almighty God that sustained them through great trials and persecutions. However that is no reason for us to conclude that their perception of God of Truth, is final. They rode horseback and used tallow candles, and if they could come back today they would no doubt be amazed at the progress that has been made along many lines since their time. Just suppose however that these men had never left this earth plane and were still living here. Would their view and understanding of things pertaining to God be no broader than it was when they organized their churches?

Granted that we would seek to know more of the Truth that sets us free, how shall we go about it? Where is it to be found? Browning says:

Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost center in us all,
Where Truth abides in fulness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception—which is Truth.
A baffling and perverting carnal mesh
Binds it, and makes all error; and, to know,
Rather consist in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without.

Is not this what Jesus taught by saying, "The kingdom of God is within you"? And instead of running hither and yon and striving to attain new heights of Truth, should we not rather heed the admonition "Be still, and know that I am God"? Truth is perceived with an inner vision, an inner knowing "in a moment when ye think not." We do much talking about Truth but there must come a time when we are "still, and know." Your first schoolteacher kept you thinking about two plus two for days before you really knew what she was talking about, but there came the day when you "caught on" by an inner something and you understood; you knew that two and two are four. So it is with Truth. We talk about it, we try to visualize it until the moment comes when we grasp its meaning and then we exclaim: "I see! I know! I understand!"

When the light of Truth dawns, it "shall make you free" not maybe or perhaps; for Jesus said, "The truth shall make you free." While that statement leaves no room for doubt as to freedom, is one to infer that we are already in bondage? Unless we are

bound or imprisoned or in some way hampered, what need is there for anything to set us free, and from what thing will the Truth set us free? There can be only one thing: that which binds or imprisons or in any way fetters us.

Browning likens our bondage to our being hemmed in, "wall upon wall," by "the gross flesh," and goes on to say that "a baffling and perverting carnal mesh" not only binds but "makes all error." The Master spoke of those "whom Satan hath bound." Surely the bonds that hold us are not visible chains and prison houses; not for the vast majority at least. Then what can bind us; of what is this carnal mesh woven? Can it be that we are bound by our false beliefs? What stronger cords does "Satan" need to bind us and hold us back? False conceptions of Truth are the lies of human sense. They can and do erect formidable barriers about us and certainly do hinder our progress.

The new student naturally asks "How am I to know a false idea pertaining to God from a true idea?" The Bible is our guide book, and it says, "Prove all things; hold fast that which is good." The fact that an idea is new is no more proof of its rightness than the fact that it is old proves its wrongness. To hear a man say, "I have believed this for fifty years and I am not going to change my ideas for these new fangled ones," is no reason for concluding that he is either right or wrong. Changing his ideas is his own affair; he may not be ready for the ideas you have even though those ideas may be true. The Master never tried to force anyone to accept His teachings. Sometimes I think the reason we mortals

try so hard to make others adopt our new ideas is that it is easier to tell other people what to do than it is to make ourselves change from the false to the true.

Seeking and finding Truth is an individual matter, and you will know when you know. Jesus told His disciples that "When he, the Spirit of truth, is come, he shall guide you into all the truth." Jesus further instructed His followers to seek the Father in secret. He said, "Enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." When once you have found in the Truth within your own soul a means of contact with God you will not have to shout it from the housetops, for men will "see your good works and glorify your Father who is in heaven."

PANACEA

Judi Warne

Work! It is a blessed cure
For every ill.
To pour the substance of our moving mind
And hands into a need
Is also to spill
Balm into the empty, aching spaces
Of our own distresses.
Ask of your God to give you life, health, surcease
From pain, and He gives you someone's need to fill,
And it is you He blesses!

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, December 7, 1947

UNITY SUBJECT—*How to Express Love.*

INTERNATIONAL SUBJECT—*Christian Fellowship.*
—III John.

1. The elder unto Gaius the beloved, whom I love in truth.

2. Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth.

3. For I rejoiced greatly, when brethren came and bare witness unto thy truth, even as thou walkest in truth.

4. Greater joy have I none than this, to hear of my children walking in the truth.

5. Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren and strangers withal;

6. Who bare witness to thy love before the church: whom thou wilt do well to set forward on their journey worthily of God:

7. Because that for the sake of the Name they went forth, taking nothing of the Gentiles.

8. We therefore ought to welcome such, that we may be fellow-workers for the truth.

9. I wrote somewhat unto the church: but Diotrephes, who loveth to have the preëminence among them, receiveth us not.

10. Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words: and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth and casteth *them* out of the church.

11. Beloved, imitate not that which is evil, but that which is good. He that doeth good is of God: he that doeth evil hath not seen God.

12. Demetrius hath the witness of all *men,* and of the truth itself: yea, we also bear witness; and thou knowest that our witness is true.

13. I had many things to write unto thee, but I am unwilling to write *them* to thee with ink and pen:

14. But I hope shortly to see thee, and we shall speak face to face. Peace *be* unto thee. The friends salute thee. Salute the friends by name.

GOLDEN TEXT—*I thank my God . . . . for your fellowship in furtherance of the gospel from the first day until now.*—Phil. 1:3, 5.

SILENT PRAYER—*I am one in purpose with all whose aim is to think the truth and express their thoughts in action.*

John III is first and foremost a Truth lesson. The apostle John (representing the spiritual faculty of love) writes to Gaius ("earthy man," "rejoicing"). Gaius represents the acceptance by the body consciousness of the truth pertaining to the divine law or Lord. Love in Truth brings great rejoicing to those who realize all that it is capable of accomplishing in them.

Love leads us to perceive that health and prosperity are as natural elements of a well-rounded life as is a well-developed soul. He whose soul is vitally alive in due season knows physical well-being and

financial ease also. The three phases of "prosperity" are included in our heritage of Truth, and as we realize in what this heritage consists we find ground for rejoicing.

To walk in Truth is to live according to principle in thought, word, and act. To act on principle is the final, outer proof to other men of the motives that actuate a man. "Brethren came and bare witness unto thy truth, even as thou walkest in truth." To act by the best light we have is to walk in Truth.

The inner groundwork of principle may be inferred from all true conduct and all genuine speech, because actions issue from thought as surely as do words. Some conduct springs from the desire to impress others, just as words spring from personality. But the one who is established in principle and who makes the pursuit of Truth his constant aim learns to recognize the true and to drop from mind the false as not worthy of serious consideration.

A good test of whether we possess the Christ Spirit is our treatment of strangers, whom we help, if at all, without expectation of reward. The only reward that the personal self can derive from giving help to a stranger is the stranger's gratitude and favorable opinion. We do well therefore to set strangers "forward on their journey worthily of God." Health and prosperity are like strangers to the natural man in the sense that they are unfamiliar to him as products of unvarying law and principle. Although they compose his normal state, he is prone to consider poverty and sickness as his inevitable lot except for occasional seasons of health and prosperity.

The divine law is replete with the higher wisdom and is the essence of Truth. When we subscribe to the teachings of Truth we go forth for the sake of the name (the Christ), paying no heed to the "Gentiles" of accident and chance. To the lover of Truth these simply do not exist. All states of consciousness related to Truth ("brethren and strangers withal") are to be cultivated and made to serve the end that we seek ("that we may be fellow-workers for the truth").

Diotrephes ("trained by Zeus") represents personal exaltation active in consciousness. This state causes a person to repudiate spiritual love, of which he can form no conception so long as he is ruled by personality. Diotrephes still keeps men out of the church (spiritual consciousness) and blocks their every effort. As we learn to recognize in ourselves the element of personal exaltation, we are enabled to deny its authority over us and to set ourselves free to act according to the law of Truth.

The text tells us to imitate that which is good, not that which is evil. Until we develop sufficient understanding to express the good originally and constructively, we have our model in Jesus Christ. In time however we must make our own pattern out of our indwelling Christ substance. Then we shall no longer imitate; we shall create out of this substance countless forms of good, and express in our thought and life the enduring principle of love.

Demetrius ("belonging to Demeter," "grain") represents substance; as a master craftsman Demetrius also represents a chief thought. When our chief thought is to live in accordance with Truth

we establish ourselves in what is right and good. "Everybody testifies to Demetrius, and so does the Truth itself" (Moffatt). The testimony of Truth is the visible effect of inner harmony with divine law. John (love) also testifies to Demetrius (man's chief thought), and we know that the testimony of love, in Truth, is true.

Through understanding love as the highest spiritual quality of the soul and expressing it in our daily life we attain to peace.

QUESTIONS

1. Does love quicken us to perceive in what our heritage of Truth consists?
2. What is meant by "walking in the truth"?
3. How can we learn always to recognize the truth and drop the false from our mind as unworthy of consideration?
4. Can the setting of strangers "forward on their journey worthily of God" be applied in an inner sense?
5. Is there any better way than that of imitating the good?
6. What has love to do with our attaining to peace?

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Lesson 11, December 14, 1947

UNITY SUBJECT—*Our Full Redemption through Christ.*

INTERNATIONAL SUBJECT—*Loyalty under Persecution.*—Rev. 2:8-11; 7:9-17.

8. And to the angel of the church in Smyrna write: These things saith the first and the last, who was dead, and lived *again:*

9. I know thy tribulation, and thy poverty (but thou

art rich), and the blasphemy of them that say they are Jews, and they are not, but are a synagogue of Satan.

10. Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life.

11. He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.

9. After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of *all* tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands;

10. And they cry with a great voice, saying,

Salvation unto our God who sitteth on the throne, and unto the Lamb.

11. And all the angels were standing round about the throne, and *about* the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God,

12. Saying,

A-men: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, *be* unto our God for ever and ever. Amen.

13. And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they, and whence came they?

14. And I say unto him, My lord, thou knowest. And he said to me, These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.

15. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them.

16. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat:

17. For the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

GOLDEN TEXT—*Be thou faithful unto death, and I will give thee the crown of life.*—Rev. 2:10.

SILENT PRAYER—*With the eye of my mind opened I see spiritually and understand what I see.*

Smyrna ("fragrant," "aromatic") represents substance. So-called trials of faith, when they are recognized and used as they are meant to be, become incentives to attainment. "Be thou faithful unto death, and I will give thee the crown of life." The assurance that life is eternal and of sovereign power is worth all it may cost to gain.

Jesus asked His disciples, "When the Son of man cometh, shall he find faith on the earth?" That question is answered in the text of this lesson. The countless multitude that John beheld standing before the throne crying, "Salvation unto our God who sitteth on the throne, and unto the Lamb," represents those who had "come out of the great tribulation," yet who had kept their faith in God and whose thought was for God rather than for themselves. He who holds fast to the Christ under all circumstances holds fast to the qualities that make for overcoming. The people described in this chapter are typical of people everywhere. All meet tribulation, all have something to overcome either in themselves or in the world external to them. Their number cannot be estimated, because it includes everyone born into the world.

In order to be victorious instead of vanquished the overcomer masters the secret of concentration and applies it to the gaining of the Christ consciousness. "All the angels were standing round about the throne, and *about* the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God."

The saving power of Truth is unlimited. Redemption is the plan and process whereby God lifts us out of mortal consciousness into spiritual consciousness. The constructive state of mind is necessary to it. Those who have entered spiritual consciousness give thanks and glory to God in a climax of constructiveness. "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, *be* unto our God for ever and ever." We end this crescendo of praise by identifying ourselves with God. In ascribing saving power to God we claim it for ourselves; in fact our own state is in our mind as we sing the praises of the Almighty. We realize salvation and sing "salvation unto our God" when our faculties and forces are all raised to the Christ standard.

The throne of God is the center of thought in Divine Mind, and around this center gather the thoughts of the seeker after the Christ. "All the angels were standing round about the throne." Our thoughts all revolve round the central theme of divine sovereignty. We are "saved" when we bring all our faculties into spiritual consciousness, refusing to be defeated by tribulations or trials but rising above them with true solutions or transmuting them into opportunities for growth and achievement.

Whoever does this is "before the throne" of God, is endowed with power to serve the Highest; whereas he who goes down under tribulation loses his present opportunity to develop self-mastery. Jesus said that He had overcome the world, although He knew that He was to be crucified. He overcame worldliness in Himself, and when he had done this the reaction of the world to Him was of little importance.

The temple of God represents our spiritual body. The overcomer serves God day and night in his temple, in time of joy, peace, and prosperity (day) as well as in time of testing and apparent failure (night). As we study the life of Jesus we learn the right approach to our problems. If we use His methods for the purpose of redeeming all the forces that find expression through them and of causing them to serve us in fulfillment of our highest desire, we are assured of victory.

QUESTIONS

1. What is the proper attitude under tribulation?
2. What is one secret of overcoming in Christ?
3. What is the metaphysical significance of redemption?
4. How do we identify ourselves with God through praise?
5. How are we "saved"; and do tribulations serve as a help or a hindrance to salvation?

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Lesson 12, December 21, 1947

UNITY SUBJECT—*Peace Shall Rule over Us.*

INTERNATIONAL SUBJECT—*The Prince of Peace.* —Isa. 9:2-7; Rev. 11:15; 15:2-4.

2. The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined.

3. Thou hast multiplied the nation, thou hast increased their joy: they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil.

4. For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, thou hast broken as in the day of Midian.

5. For all the armor of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire.

6. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

7. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this.

15. And the seventh angel sounded; and there followed great voices in heaven, and they said,

The kingdom of the world is become *the kingdom* of our Lord, and of his Christ: and he shall reign for ever and ever.

2. And I saw as it were a sea of glass mingled with fire; and them that come off victorious from the beast, and from his image, and from the number of his name, standing by the sea of glass, having harps of God.

3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying,

Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages.

4. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.

GOLDEN TEXT—
Glory to God in the highest,
And on earth peace among men in whom he is well pleased.

—Luke 2:14.

SILENT PRAYER—*I work for peace, that I may promote good will among men, and be myself well pleasing to God.*

Understanding is the light of the mind, and when this inner light dawns on the vision of an entire people the result is joy and gladness. This result is the reward of those who enter into the mind of the Christ.

Death has brought such fear to the race mind that it has come to be represented in concrete material terms. "The valley of the shadow of death." This shadow is dissipated by the light of divine love as it is found in the Christ. Divine love not only dissipates fear; it increases the consciousness of joy of even entire nations. "Thou hast multiplied the nation, thou hast increased their joy." As joy increases there follows an expansion of all the constructive faculties in the individual and a corresponding enlargement of the social consciousness. A nation thus actually increases in power through becoming quietly confident in the right.

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder." The duty of loving others out of their fear of us and out of their propensity to strife is greater than any other that can be laid upon us. Only the Christ consciousness is great enough to meet it fully.

The birth of Jesus represents the awakening of mankind to Christ consciousness. The coming of the Christ into the mind and life is not after the manner of birth according to the flesh. He comes in the form of the soul's conception of life and the soul's innate consciousness of God as an immanent presence. The names given to Jesus Christ in prophecy show how all-pervasive the Christ idea becomes when it is received into the mind and held until it takes root and grows there. The Christ becomes "all things to all men" in very truth.

All aspects of divinity are included in the Christ. The names "Mighty God" and "Everlasting Father" may be thought of as designating God, the so-called first person of the Trinity, but they are applicable to Christ as well. "Wonderful" in loving-kindness and "Counsellor" of all who seek His aid, the Christ is within the mind and heart of man. Immanuel means "God with us" and represents our consciousness of being one with God and of God's being one with us. Jesus called Himself the "Son of man," but this Son of man was prophesied as becoming "Mighty God," "Everlasting Father," and "Prince of Peace." We are destined to rule not only our own life, but the world in which we find ourselves, and to make of it the kingdom of heaven. "Of the increase of his government and of peace there shall be no end." As we fulfill our high destiny we shall do away with war definitely and forever. We should be about this business now, at this moment in the world's history. It has been subject too long to war and confusion. Our responsibility is to establish in it peace that cannot be disrupted.

Angels ("messengers of God") represent thoughts of the Lord. Our angels are our spiritual perceptive faculties, and it is they that keep us in touch with the realm of spiritual truth. The office of the angels is to guard and guide and direct the natural forces of mind and body, which have in them our whole future.

The number seven represents fullness in the realm of phenomena. The seventh angel represents the fullness of the perceptive faculties in the realm of Spirit. After the seventh angel sounded there were heard great voices in heaven proclaiming that "the kingdom of the world is become *the kingdom* of our Lord, and of his Christ: and he shall reign for ever and ever." The fulfillment of the destiny of mankind to become altogether one with the divine is thus foreseen.

The sea of glass mingled with fire represents the clarity of Truth and its omnipresence (the sea). Those who have overcome self ("the beast") stand beside this sea, one with its possibilities of infinite perfection, and rejoice in the wholeness of life and goodness that has been made manifest through the power of the Highest.

QUESTIONS

1. How can joy and gladness become a national characteristic?
2. Can the fear of death be removed from the race mind? How?
3. How can the consciousness of real power be quickened in a nation?
4. What is represented by the birth of Jesus?
5. Of the names applied to the Christ in prophecy "Prince of Peace" is given last as though greater

than those of "Mighty God" and "Everlasting Father." Why is this?

6. Does the realization of perpetual peace rest with us, and is it our work?
7. What are angels, and why do we not hear anything of them in our time?
8. What is represented by the number seven? By the sea of glass?

Lesson 13, December 28, 1947

UNITY SUBJECT—*The Blessedness of Spiritual Consciousness.*

INTERNATIONAL SUBJECT—*God's Eternal Rule.* —Rev. 21:1-7, 22-27.

1. And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more.
2. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.
3. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, *and be* their God:
4. And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.
5. And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true.
6. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.
7. He that overcometh shall inherit these things; and I

will be his God, and he shall be my son.

22. And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof.

23. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof *is* the Lamb.

24. And the nations shall walk amidst the light thereof: and the kings of the earth bring their glory into it.

25. And the gates thereof shall in no wise be shut by day (for there shall be no night there):

26. And they shall bring the glory and the honor of the nations into it:

27. And there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they that are written in the Lamb's book of life.

GOLDEN TEXT—

Thy kingdom is an everlasting kingdom,
And thy dominion endureth *throughout all generations.*

—PSALMS 145:13.

SILENT PRAYER—*I am a new creature in Christ Jesus.*

The theory that we find our highest happiness in ceaseless effort and struggle, in a perpetual becoming rather than in the reaching of a definite goal, is not supported by the closing chapter of Revelation. The satisfactions derived from attainment of the goal are the subject of this chapter. The new heaven and the new earth that are foreseen by the author of Revelation have in them nothing suggestive of struggle or failure. The old order of struggle has passed away and a new order has been ushered in.

The "new Jerusalem" represents spiritual consciousness, a consciousness charged with the twelve

fundamental ideas in Divine Mind. It also represents an association of all people in peace, based on spiritual understanding, purity, and a willingness to be united with Christ ("made ready as a bride adorned for her husband"). The throne or sovereign power of Divine Mind "echoes" through it as a great voice, promising that God will be present among men and dwell permanently with His children. "They shall be his peoples, and God himself shall be with them, *and be* their God." We are to know God and our reactions are to be Godlike. "The knowledge of the Holy One *is* understanding," and such understanding is to be ours. In fact we need not await the proclaiming of the new heaven and the new earth to begin the gaining of this knowledge. We can issue our own proclamation and begin now.

The law of physics that two bodies cannot occupy the same space at the same time applies also to consciousness. Personal consciousness cannot exist where spiritual consciousness is already well established. Such negative things as sorrow, death, sadness, and suffering disappear. These "first things are passed away."

The remaking of all things includes mankind. We remake ourselves as we become makers in the realm of mind, quenching our thirst for Truth with the water of life that is ours to partake of freely. We convert formless substance into form. Instead of waiting to have everything done for us by the Father, as a little child waits on an earthly parent, we develop into co-workers with God, doing for others what they are as yet unable to do for themselves. "They shall be his peoples," not his "babes

in Christ," in the new order.

Spiritual consciousness is an enduring state, but unless we obey the divine law we do not remain in it permanently. "I am the Alpha and the Omega, the beginning and the end," but to stabilize the intervening period the I AM must be used to hold us true to our course. Otherwise beginning and end will be peaks of exaltation connected by a depression of futile effort. Except where it issues in attainment, exaltation even is not permanently profitable to us. The overcomer has work to do to prove his title.

The value of exaltation is in the clear vision of the ideal that it affords us. The "holy city, new Jerusalem, coming down out of heaven from God" is visible to the inner eye only from "a mountain great and high" (a high place in consciousness). To keep the thoughts on a high level is one of the overcomer's first tasks. This grows easier as he centers his thought on the Christ. The Christ is the essence of spiritual consciousness.

The New Jerusalem has no temple and is not lighted by the sun or the moon. A state of mind instead of a material place, it is suffused with an inner radiance, and the Spirit of truth is its animating and attracting power. This power draws to it all who see peace and divine love as the agents that release us from the grip of evil.

The lion and the bear are now symbols of certain nations. With the lamb as the symbol of all nations we shall know peace. Our purpose will be not to strike fear to the heart of any nation but to develop a common spirit of helpfulness and cooperation.

He who is kind to both man and beast as a matter of principle has a kingdom reserved for him, for "there is nothing so kingly as kindness." Celestial glory differs from terrestrial, and John well understood this when he wrote that Jesus Christ "made us *to be* a kingdom, *to be* priests unto his God and Father."

QUESTIONS

1. What does the "new Jerusalem" represent?
2. How is consciousness of God indicated in the text of this lesson?
3. "They shall be his peoples." What does this statement indicate as regards our development in spiritual consciousness?
4. What is enough to hold us true to our course between the beginning of our desire for spiritual consciousness and the full realization of that desire?
5. What value to the practical student has exaltation?
6. Why has the New Jerusalem no temple?

O Lift Them Up!

Mabel Hatton Marks

Lift up your heart to feel His joy today!
Lift up your mind to think His thoughts, and stay
Within His path for guidance on your way.
Lift up your voice to speak His word, and may
Men pause to hear what He will bid you say.
Yield up your will to Him; His laws obey
And never cease to worship and to pray
O lift your heart in love and thanks each day!

Silent UNITY

Let such as love Thee say continually, "The Lord of wisdom be magnified in me."

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

JUST WANT to tell you your prayers regarding my husband's health have been miraculously answered. The cough he has had practically all of his life very suddenly ceased. I have never known of such a speedy recovery, and it is miraculous, to say the least. It has made us very happy, and we plan as we never dared before. I can't find words to express what it means to us and in so many ways. So I will just say thanks so much for your prayers, and may God bless you all in your work and that they (your prayers) may reach out to people in all corners of the earth. Thanking you again from the bottom of my heart, I am yours in Christ.—*Mrs. L. W. S., Ohio.*

I WANT TO tell you how our prayers have been answered. I told you that I was in the home of a nurse; that the doctor told me I would never work again owing to a heart condition. I felt that God had something better than that for me, and now I know it and realize it more fully. I asked you to pray for me for a nice home and that I might turn to work. I was first asked by a friend who has a travel agency

to come work for her in her office, which I did, and the employment enabled me to move into a small hotel room. Since that time I answered an ad in the local paper for a woman to share her home with a woman who was alone. I answered it and found it was a lovely room, of an elderly woman who just wants someone in the house with her at night. Now have I been blessed? It has been possible for me to pay all the debts I incurred in lying in bed for about four months.—*F. D. A., California.*

He Is My Refuge

I HAVE just received another letter of blessing and encouragement from you, and while perhaps this letter is one you send to many, its love and blessing is certainly effective, and I feel an urge to write to you and tell you how much it means to me, and how much all your letters of love and encouragement have meant to me since I became a user of the Unity principles. As I begin to review these mentally they assume such proportions that I feel that one letter cannot contain an account of them all, for they have come to me daily, three hundred and sixty-five days each year, and I have been using and exemplifying Unity for the past five years.

During the five years that I have been walking in the way of Unity I have frequently called upon Silent Unity for its help, and during that time I made daily use of *Daily Word*, which I carry with me in my handbag and use on streetcars, at my desk, and frequently, in moments of doubt or strain, I carry it into the bank vault for a quiet minute when

I require to regain my equilibrium with respect to some matter that has me momentarily nonplussed.

Five years ago everything seemed to be happening to me, and all of it wrong. My husband and I were living in a two-room suite with our small daughter. I was forty years of age, and after years of living on a very limited and inadequate income I had taught myself shorthand and typing and had succeeded in getting a very small job with pay so small that even when added to my husband's small wage it proved inadequate. I was hopeless, frustrated, repressed, and friendless outside of our small family circle. I returned from my work each evening and threw myself down on the couch and spent the evening there, too tired and discouraged to make an effort to do anything else. My husband's health too was none of the best. He always seemed to be complaining of one ailment or another.

Today after five years of practicing Unity I wish you could see us! We own our own little home, I have an excellent position as confidential secretary to the manager of the bank, and I enjoy congenial fellow employees. There is a piano in our home, where our daughter is completing her fourth year of music. Because he understands the principles of perfect health my husband does very little complaining about his health, and there is much greater harmony in our home.

This winter I had the privilege of studying art under the instruction of one of the best teachers of water color in Canada, who embarrasses me with praise of my progress. I make nearly all of my own and my growing daughter's clothes, and I have a

number of good and loving friends, all of whom are practicing Unity. All of which has been accomplished step by step.—*D. G., Canada.*

Filled with Plenty

THANK YOU for your inspiring and encouraging letter. It cheered me wonderfully and gave me new courage to take a new position. The new job was an answer to a prayer indeed. It was to take care of an elderly woman, whose daughter and son-in-law work so they cannot give her the attention she needs. I get wonderful pay and all my living and my own room and bath. The first morning here I made the discovery that my "patient" is interested in Unity.

The surroundings are so beautiful and the people so lovely to work with that I feel as if I were on vacation at a very attractive summer resort.

My own house was rented to lovely people, who were willing to take care of my cat and are doing things for the place that I did not have time or knowledge to do, and they consider it fun!

Thank you very much for all the strength and courage you have given me, and God bless you one and all.—*Mrs. J. M. T., Connecticut.*

My Help Cometh from Jehovah

ACCEPT my hearty gratitude for the little pamphlets in German. They not only brought me great joy, but all those who read them have been deeply touched by the clear, simple expressions of Truth.

These pressing times touch the souls of men deeply. Some men seem to realize the significance of it all

and try to find the remedy within, to find their freedom in God. Others have a tendency to sink deeper than ever unfortunately, because they feel that they have not deserved the tribulations that have come upon them.—*A. S., Austria.*

ATTENTION:

Those Ordering Unity Literature for Christmas!

If you observe the following points in connection with your Christmas orders for Unity literature, you can be assured of their speedy handling:

1. Mail your order NOW. During the busy Christmas season several weeks are required for an order to be filled and to reach its destination. Orders completed before Christmas mailing time will be held until the proper mailing date.
2. Give the complete name and address of every person to whom you wish us to send your gifts of literature.
3. Be sure to name the magazine or book you wish sent to each person.

By following these suggestions and blessing each order you send you will be helping us greatly to give you prompt service.

In Re January Issue for Regular Subscribers

Because the heavy holiday mail often causes delay in the delivery of magazines during the Christmas season, the January issue of Unity periodicals may be slow in reaching regular subscribers. Practically no mail is lost on account of seasonal rush, but delays do occur. We shall appreciate your waiting patiently for the January issue of *your* magazine to reach you.

Thank you for your co-operation!

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

Although my husband is a good provider and appreciates his home, he seems unwilling to help me with work about the house. My friends tell me that their husbands help in the home, but each day I become more of a slave to my housework.—*From a letter received by Silent Unity.*

Many men feel that when they have given their time and attention during the day to bringing prosperity into the home they have contributed their part toward its success. Making a home is in their idea the wife's job and they feel it is up to her to manage it so as to have time and energy left over to enjoy leisure and recreation in the evening. This does not indicate a lack of love and appreciation, but rather confidence and trust in her ability. The language of love is not confined to any certain expression and the fact that your husband likes to be with you in your home and tries to care for you in the way he understands shows that he loves you and wants you to find peace and happiness with him.

When a husband does not do things about the home of his own free will and upon suggestion does not show any inclination toward these duties, it is not usually wise to persuade him. It is far better to accept the job as your own and to set about working it out in a systematic and organized way. Home-

making is a big job, but there is not another job in the world more satisfying when it is done well. The results in health, harmony, and happiness for those in the home are abundantly compensating for all the thought and energy expended.

From what you have told us about your husband we have the impression that he is a capable and reasonable man. We feel that as he sees you taking hold of your job with a conscientious, positive, and cheerful attitude of mind he will respond with the help and co-operation that is needed from time to time. It is well to remember, too, that there is always a fulfillment for every need. If in the working out of your homemaking job, you feel it wise and advantageous to have outside help, there will be the right person to fit into your scheme of things.

Perhaps your friends who boast of their husband's helpfulness at home have not told you that they have shortcomings in other respects. They may not be as capable in business as your husband, or provide as well, or be as conscientious about being in their homes and giving their companionship. No one seems to have just everything the way he would want it, but everyone has very much to be grateful for. When he views his life in this light it is surprising how simple his problems become.

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Please tell me the Unity views about astrology?
From a letter received by Silent Unity.

You mentioned having read literature of "other schools" and you asked about astrology. In our study of Truth we do not give attention to astrology,

because it seems to us that the fatalistic view it presents of the soul's future is not in harmony with divine principles as we have seen them demonstrated. We believe that the Spirit of God within each individual is more powerful than any influence from the stars and planets could ever be, for the Spirit of God within the soul is the same power that moves the planets in their courses and causes the stars to glow nightly.

The seeming relation between man's destiny and the movements of the celestial bodies does not indicate in any way that they influence man, for since he has the very power of God within himself, it would not be possible for anything outside of him to control him. So we would suggest that you never take the ideas presented by astrology seriously and give your thought to the truth that you are master of all things relating to your present experiences and your future activities.

Kindly tell me what you mean when you speak of the superconscious mind?—*From a letter received by Silent Unity.*

When we speak of the superconscious mind, we are referring to the mind of God, the mind of Christ in the individual. In our study of divine principles we have learned that He has established a perfect mind in each person and we refer to this mind as the superconscious mind. Emerson had an idea very similar to this when he used the term "oversoul" and said, "That unity, that oversoul, within which every man's particular being is contained and made

one with all other." Many other writers and students of divine principles have recognized a something within each individual that is far greater than the individual in his outer expression. We call this something within the superconscious mind or the Christ mind. We recognize it as being the same mind that made possible the ministry of Jesus Christ and His resurrection from all physical limitations.

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I wish to inquire about tithing. I have felt for years that is the thing to do, but since I have no income at all that I can call my own I do not know how to begin. What income we have comes entirely through my husband's efforts, and what property we own is in his name. He is not in favor of the tithing plan. I have prayed about this for a long time and the answer does not seem to come to me.—*From a letter received by Silent Unity.*

Your comments on tithing in relation to your husband's viewpoint and your circumstances reveal your love of Truth. We can appreciate how you feel, and we know that God is responding to your prayers for guidance. If present circumstances should cause tithing to be a source of inharmony in your home, you need not be disturbed because you do not tithe. God has knowledge of your desire to co-operate with Him, and He makes it possible for you to serve Him in many ways. Pray lovingly about your desire to tithe and trust Him to guide you in all your ways. Know that all things are working together for good. Confidently expect His love to adjust all things in your life. Rest in the peaceful assurance that He is opening the way for unlimited good.

UNITY CENTERS

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Mabel Daughtry, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2

Bakersfield—Della Shutts, Brower bldg

Berkeley—Susanna Scott, 2401 Dwight

Beverly Hills—Ruth Rae, 107 N Robertson

Burbank—Harriet Sunday, 152 E Palm

Canoga Park—Nannie Highnote, 22133 School Craft

Compton—Unity, 115 N Chester

Eureka—Janet Knowlton, YWCA

Fresno—Alice Stokes, 171 Blackstone

Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South

Hayward—Anita Williamson, 638 First St

Hollywood—Rose Schneider, 1162 N St Andrews

Hermosa—Unity, 77 17th

Highland Park—Irene Sampson, 131 South ave

Inglewood—Maude Galpin, 226 E Spruce

Long Beach—Louise Newman, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 2215 7th Ave; Alfred Williams, 1256 W 7; Helen Monton (col) 4419 Mettler

La Crescenta—Dollee Phillips, 4004 La Crescenta

Monrovia—Irene Malloy, 201 E Lime

North Hollywood—Joseph & Mildred Haggerty, 5019½ Lankershim Blvd

Napa—Helen Wade, Churchill manor

Oakland—Alma Morse, 1433 Madison

Pasadena—William Stack, 60 N Mich; Carrie Love (col) 246 S De Lacey

Pomona—Max Flickinger, 249 W Monterey

Redlands—Dr. H P Nicholls, 618a W Olive

Riverside—Katherine Sweaney, 3976 Tenth

Sacramento—Naomi Anderson, IOOF hall

San Bernardino—Dr & Mrs H P Nicholls, 763 D St

San Diego—Marie Fleming, 601 Watts bldg

San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 133 Geary bldg

San Gabriel—Ethel Turner, 325 S Pine

San Leandro—Barbara Lyon, 561 Lafayette

Santa Barbara—Warren Meyer, 227 E Arrellaga

Santa Cruz—Alice Hopkins, 151 Garfield

Santa Monica—Sue Sikking, 1418 2d

Santa Rosa—Helen Wade, 426 Mendocino

South Gate—Edna Drebert, 2653 Santa Ana

Stockton—Grace Swannell, 230 E Fremont

Studio City—Herbert J Schneider, 12355 Moorpark

Taft—Della Shutts, 631 North

Vallejo—Helen Wade, Vallejo Women's Club

Van Nuys—Mary Hider, 14416 Victory

Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Mabel Beech, 1555 Race

Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield

Hartford—Harriet Gilbert, 926 Main

New Haven—Bonnie Adams, Hotel Taft

DELAWARE

Wilmington—Eva Kerr Leeman, 13 E 14

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce Auditorium

Daytona Beach—Mary D Huck, 128 Broadway

Fort Lauderdale—Nora Campbell, Woman's club

Jacksonville—Wm & Bonnie Grenson, 220 E Monroe

Miami—May Stoiber, 128 SE 3

Orlando—Carolyn Parsons, 503 S Orange

St Petersburg—Louise Beaty, 646 5 ave S

Tampa—Ruby Wagner, 413 Grand Central

West Palm Beach—Fannye Treaster, 440 Datura

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtree N W

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

E St Louis—Florence Schaefer, Broadview hotel

Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan

Decatur—Maud Kellogg, 317 W Decatur

Rockford—Eric Butterworth, Empire bldg

Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Cleo Lee, Court and Berry

Gary—Margaret Cain, YMCA

Indianapolis—Margaret Strahle, Claypool hotel; Frederick Andrews, 8 E Market

Kokomo—Lydia Simpson, 314 W Walnut

IOWA

Cedar Rapids—Unity, 1015 2 Ave SE
Des Moines—Betty Stitt, 3118 Grand
Sioux City—Elizabeth McClaughry, Insurance Exchange Bldg
Waterloo—Irene Duncan, 324½ E Fourth

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Covington—Clara Conway (col) 1210 Russell
Louisville—Maebel Carrell, 1322 S 4; Ruh Cox (col) Pythian temple

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 604 Canal

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St
Bay City—Roxie Miller, YWCA
Birmingham—Virginia Shipley, 148 S Woodward, Rm 215
Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 410 Capitol Theater bldg; James Elliott (col) St Antoine YMCA
E Lansing—Roxie Miller, 224 Abbott
Flint—Edmund Risk, 1019 Detroit
Jackson—Bess DeMay, 1508 W Mich
Grand Rapids—Ida Bailey, 63 Jefferson
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey and Ida Best, Olds hotel
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Unity, 101 S Troy
Saginaw—Edmund Risk, Walnut at Genessee

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, 3510 Forest
Lee's Summit—Nettie Wyatt, Unity Farm
Lemay—Julia McKee, 284 Lemay
Springfield—Unity, 224 W State
St Joseph—Osla Jones, 12 and Felix
St Louis—Elsie Abbott, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel
Bozeman—Mary Wessel, Baxter hotel
Butte—Mary Wessel, YMCA
Great Falls—Lilian Cook, Columbia bldg
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Unity, 138 N 12
Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Montclair—Gladys Stevenson, 11 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Binghamton—Unity, Arlington hotel
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, 271 Delaware
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills Inn
Ithaca—Unity, 113 S Cayuga
Jamestown—Lillian Matthews, YWCA
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 853 7th ave; Courtenay Johnson (col) 2523 7th Ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, United Scottish Organizations bldg
Syracuse—Mae Lundahl, 110 Onondaga ave
Troy—Marian Hoagland, 27 4th
White Plains—Ocoa Moore, 3 Greenridge

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Mary & George Dunning, Jessie Maloney, 34 S High
Alliance—Unity, 242 E Main
Canton—Mary & George Dunning, 203 6th NW
Cincinnati—William & Polly Quinn, Masonic Temple; Effie Smith, Erna E Wissmann, 3047 Madison
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale & Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marietta—Orilla Werner, 424 Front
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 1623 Broadway
Warren—Everett St John, 167 Main S W
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston

Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel

Pittsburgh—Ruth Gilpin, 233 Oliver

TENNESSEE

Memphis—Omer Hodgman, 1911 Madison

Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg

Dallas—Ruth Gillespie, 2030 Commerce

El Paso—Mabel Peck, Gardner hotel

Fort Worth—Ruth Gillespie, Texas hotel

Houston—Lilian Brass, Rice hotel; Corine Smith (col) 1302 Schwartz

San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park

Kennewick—Beulah Scott, Arrow Grill

Seattle—Myron & Estelle Key, Arcade bldg

Wenatchee—Beulah Scott, Columbia hotel

Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Charleston—Daisy Daggett, Daniel Boone hotel

Huntington—Daisy Daggett, Hotel Frederick

WISCONSIN

Beloit—Eric Butterworth, 1347 White

Racine—Lu Verna Bauer, 423 S Main

Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W

Edmonton—Unity, 13 Labor temple

London—Unity, 496 Dundas

Regina—Unity, Thompson blk

Toronto—Donald O'Connor, 17 Queen

Winnipeg—Edna Bowyer, Russell Kemp, 360 Young

ENGLAND

London—Parker Drake, Ruth Hacking, 6 Stanhope Terrace, Bayswater Rd London, W 2

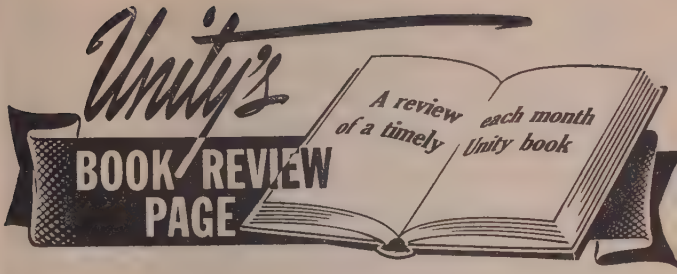
Iver Heath—Dora Johnson, Ellesmere, Slough rd

Easington Village—Thomas W Merrington 11 Sea View, Co. Durham

Sunderland—Thomas W Merrington, 18 Waterloo pl, Co. Durham

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close co-operation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.



Best Loved Unity Poems

An Anthology of Poems That Have Appeared in Unity Magazines

A Unity book to treasure and keep close at hand is this volume of 181 poems by 112 authors. These poems have appeared in various Unity magazines down through the years and include the oft-requested poems of such authors as Frank B. Whitney, Ernest C. Wilson, Grace Noll Crowell, R. H. Grenville, Elizabeth Barr Haas, James Dillet Freeman, and others.

Best-Loved Unity Poems has been carefully arranged into twelve sections according to subject matter in order to make instantly available the kind of poem desired. One of the sections is devoted to poems for the various seasons and holidays; others are for faith, work, beauty, comfort, peace, and the like.

Best-Loved Unity Poems is lovingly presented as a companionable volume of good cheer and inspiration, which can supply the right word of comfort for a friend and give assistance in planning the just-right message of Truth for meetings and special occasions.

Best-Loved Unity Poems is available in handsome, gilt-stamped, black keratol at $1 a copy.

Appearing in Other Unity Magazines This Month

Christmas in Holland

Wee Wisdom readers will learn much about the way Christmas is celebrated in Holland as they read Martha Low's story "The Christmas Klompen." Because of the war Joop and his sister had not celebrated Saint Nicholas's Day for several years. This year there was one gift Joop needed and wanted more than anything else: some new *klompen* (wooden shoes). But Joop felt that all he could hope for was some extra candy or food from Sergeant Waddell, a Canadian airman stationed near by—if Sergeant Waddell knew that Joop and his countrymen celebrated Saint Nicholas's Day on December 6! The Sergeant did know about December 6—and the wooden shoes too!

Training the Soul

"No man can tell what life is essentially or how it began after the earth ceased to be whirling gas and surging fire," writes Winfred Rhoades, who continues by pointing out to his readers that although we do not know what life is, we do know that there are degrees of aliveness. To increase the degree of our aliveness Mr. Rhoades suggests in part: "The upreaching, God-hungry tendencies of the soul must be set free. The cultivation of intimacy with God is in part a matter of letting go, a matter of loosing the bonds that have kept one's main interests tied to the earth." This article is entitled "Training the Soul" and appears in the December 7 issue of *Weekly Unity*.

The Windy Tale

Six-year-old Ronny reported to his father that according to a playmate the story of Santa Claus was "just a windy tale." Stan wondered how he should meet his son's newly acquired knowledge, especially since little Linda still believed in Santa Claus and was looking forward happily to his Christmas Eve visit. Stan decided to let Ronny in on the plans for Linda's Christmas—and Linda still had her Santa Claus! Stan and Ronny's story is told in *Progress* by Helen Richards Cook and is entitled "The Windy Tale."

Silent Unity's Healing Ministry

Have you ever wondered how Silent Unity healing meetings are conducted? In *Daily Word* details of a meeting are given, including the words of a song that is used, so that you can follow the same method for your own prayer periods or for your family or group meetings. Part of the article is given over to a healing treatment for the reader from which we quote: "Feel the Spirit of wholeness in your heart. There is order in your mind. There is health in your body."

Love Attracts Prosperity

"It is love that attracts prosperity, peace in the heart that brings harmony in the home and neighborhood," writes Margaret Harfield in her *Good Business* article "Living a Prayer." Mrs. Harfield's article is full of sound advice on how praying wives can bring success and prosperity into their husbands' affairs. She believes that many wives pray for their husband's success but act out of harmony with their prayers.

Unity Books and Booklets

For Beginners

Beginning Again — standard only	$1.00
God a Present Help — de luxe $2; standard	1.00
God Is the Answer — standard only	1.00
How I Used Truth — standard only	1.00
Lessons in Truth — standard only	1.00
Lessons in Truth — *Russian, Spanish, Dutch*	1.00
Letters of Myrtle Fillmore — de luxe $2; standard	1.00
Lovingly in the Hands of the Father — standard only	1.00
New Ways to Solve Old Problems — de luxe $2; standard	1.00
Six-Day Healing Practice, A — *Spanish* $.10; *English*	.25
Great Physician, The — standard only	1.00
Mental Equivalent, The — *German*, $.10; *Russian*	.10
Whatsoever Ye Shall Ask — de luxe $2; standard	1.00

For Healing

Christian Healing — de luxe $2; standard	1.00
Divine Remedies	.50
Jesus Christ Heals — standard only	1.00
Truth Ideas of an M. D. — standard only	1.00
You Can Be Healed — de luxe $2; standard	1.00

For the Home

Meatless Meals — cloth	1.50
You and Your Child — de luxe $2; standard	1.00

For Prosperity

As You Tithe so You Prosper	.50
Both Riches and Honor — standard only	1.00
Prosperity — de luxe $2; standard	1.00
Prosperity's Ten Commandments — standard only	1.00
Working with God — standard only	1.00

For Inspiration

Best-Loved Unity Poems — standard only	1.00
Finding the Christ *Russian, German, Swedish* $.10; *English*	.25
Have We Lived Before? — de luxe $2; standard	1.00
Mightier than Circumstance — standard only	1.00
Sunlit Way, The — standard only	1.00
Unity's Fifty Golden Years — paper	1.00

For Devotion

Bible, American Standard Edition	5.00
Book of Silent Prayer	.50
Contemplation of Christ, The	.50
Effectual Prayer — standard only	1.00
Silence, The	.50
Unity Song Selections — cloth	1.00

For Advanced Study

Christ Enthroned in Man — de luxe $2; standard	1.00
Know Thyself — de luxe $2; standard	1.00
Metaphysical Bible Dictionary	5.00
Mysteries of Genesis — standard only	1.00
Mysteries of John — standard only	1.00
Talks on Truth — standard only	1.00
Teach Us to Pray — de luxe $2; standard	1.00
Twelve Powers of Man, The — standard	1.00
What Are You? — de luxe $2; standard	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10
Be at Peace	.10
Breath of Immortality	.10
Challenge of the Dawn, The	.10
Christmas Spirit, The	.10
Daily Resurrections	.10
First Things First	.10
Gift Imperishable, The	.10
Gifts for the Christ	.10
Great Helper, The — *French, English*	.10
God Is Blessing You Now	.10
He Passed This Way	.10
Holy Bread	.10
Land Is Bright, The	.10
Life Is Consciousness	.10
Mental Equivalent, The	.10
Prayer of Prayers	.10
Protecting Presence, The	.10
Recipes for Living	.10
Song of Life, The	.10
Way of Faith, The	.10
Where Blessings Begin	.10
White as Cotton	.10

(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures	1.00
Jet and the New Country	1.00

NEWS from UNITY

New Unity Catalogue Is Ready

The new Unity Catalogue is off the press. All Unity magazines, books, and booklets are listed and described fully in it so that you can make selections best suited to your needs and to those of your friends. Sunday school material, pamphlets, and Unity's foreign translations are also listed.

The Unity Catalogue should have a permanent place in your library. If you have not received a copy be sure to write for one. It will be sent to you free.

"Why Do I Listen?"

The following comments are in reply to a recent radio request: "Why do you like to listen to the 'Unity Viewpoint' program?"

"Why do I listen? I listen for the help it gives me, for the new outlook and uplift it brings me. Of course I get these from my Unity books and magazines, but the radio brings us the voice of a friend explaining, counseling, discussing points of the Truth teaching. To a beginner in the study of Truth the radio talks are sure to bring heart-warming assurance."

"It seems strange," writes another person, "that it should take a special invitation from you for me to write and tell you how much I gain each day from listening to you. For a very long time I have arranged my work so that I may sit and really listen and meditate upon the things you say. The things I have been called upon to do in the last five years I have done better because you have helped me to apply the teachings of our Master to my affairs."

If you have not heard a Unity radio program write for a free radio schedule.

Jesus the Fulfillment

The glory of the Old Testament is in its ever-recurring promise of a savior, a redeemer, a king, whose "name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

In the New Testament we

have the testimony that God fulfilled His promise. "The Word became flesh, and dwelt among us." Jesus was born, more than nineteen hundred years ago. Christmas, the birthday of Jesus, comes to us joyously, triumphantly proclaiming:

You have the Word made flesh, you have the gift of Christ today and every day, yea, you have Jesus Christ, the radiant Son of God, who fulfilled the dream of generations for a savior, and who walked the earth as the healthiest man who ever lived (because He was in constant contact with the source of health), as the wealthiest man who ever lived (because He was in constant contact with the source of wealth), as the wisest man who ever lived (because He was in constant contact with the source of wisdom).

In our consciousness this Christmas season let us make room not only for the Christ as the divine idea of perfect Being but also for the human Jesus, perfect in visible form and radiant with the light that was with Him in and from the beginning. With Jesus Christ as our companion let us walk His way to our own Christ fulfillment; and as we walk with Him let Him be to us "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

Friends of Unity, through your combined giving of Unity books and magazines at Christmas time and throughout the year you have helped

thousands of persons find Jesus Christ as their wayshower to health, harmony, supply, and fulfillment. Unity blesses you one and all for your own progress in Truth and for your co-operation in spreading the good news of Truth to others.

Merry Christmas!

Author Recommends Personal Inventory

"The businessman knows the importance of taking inventory whether he enjoys it or not, which he seldom does," writes Annie S. Greenwood in the January issue of *Unity* in her article "Taking Inventory of Ourselves." She reminds us that businessmen are not the only ones who should check up on their assets. Not only should we take inventory of our household items, but we should give attention to the matter of personal living. We may, for example, have talents that should be developed and put to work. Most important of all we should take stock spiritually. Mrs. Greenwood says, "Like the householder who cleans out accumulated rubbish, we are likely to find such mental rubbish as negative viewpoints, wrong attitudes, unpleasant mannerisms, and detrimental thought patterns cluttering up our personality, taking up space, and using up energies that ought to be more wisely utilized."

Remember Some Child with Wee Wisdom

A Unity worker says that an incident in her childhood makes her want every child to have *Wee Wisdom.* Living on a farm in a remote section of the country, she saw very few pictures and had nothing to read except her schoolbooks. When her precious collection of bright bits of paper and cutouts was destroyed by a small visitor she was heartbroken. She still remembers what the loss of those treasures meant to her.

When as an adult she saw her first copy of *Wee Wisdom* she recalled her own childhood and thought how much joy this magazine would have given her. For instance, a new copy of *Wee Wisdom* would have helped her replace the above-mentioned loss. Now she regularly apportions some of her tithe to pay for *Wee Wisdom* subscriptions. Friends who teach in the public schools supply her with names of underprivileged children.

Meals for Millions

In 1931 Clifford E. Clinton opened two cafeterias in Los Angeles on a Golden-Rule basis, maintaining that the man who does not have money today may have been a paying guest yesterday or will be tomorrow. He served ten thousand free meals in

one three-month period during the depression. When this continuous stream of non-paying guests brought Mr. Clinton close to bankruptcy he sought a solution. The California Institute of Technology developed for Clifton's a Multi-Purpose Food, which supplied all essential nutritional elements and which could be served for five cents a meal. It was supplied free to those who did not have the nickel. When Mr. Clinton's efforts and this new food were given publicity by Paul de Kruif and Eleanor Roosevelt, persons began sending money to Clifton's to assist in this project.

The Meals for Millions Foundation was incorporated as a result, and Clifford E. Clinton became its first president. Through accredited relief agencies this foundation has sent more than 300,000 meals of Multi-Purpose Food to famine areas overseas. The slogan of the foundation is "Preserve a life—three cents sends a meal."

A postal card addressed to Meals for Millions Foundation, 648 South Broadway, Los Angeles, California, will bring leaflets telling how you may send food abroad to your friends and relatives and how you may help the foundation in other ways to carry on its work.

Greeting Booklets Welcomed by Friends

A friend in Missouri writes: "I mailed out twenty-four greeting booklets last Christmas. The gracious re-

plies that I received make me feel that I never want to be without a supply of booklets." A new booklet and a desirable Christmas assortment are announced on one of the following pages.

A New Unity Greeting Booklet

THE GIFT IMPERISHABLE

By H. LEE JONES

H. Lee Jones believes that Christmas need not be confined to one brief day. In THE GIFT IMPERISHABLE he tells of a minister who dramatized this idea by surprising his congregation on a hot July Sunday with a Christmas tree and other decorations for the church. Other delightful incidents help to make this new booklet one that will inspire your friends to enjoy Christmas Day more than ever—and it will help them carry Christmas in their heart the whole year through!

OTHER GREETING BOOKLETS

Are You Getting All You Want from Life?, The Christmas Spirit, First Things First, God Is Blessing You Now, Holy Bread, Life Is Consciousness, The Mental Equivalent, The Protecting Presence, Prayer of Prayers, Recipes for Living, Song of Life.

Price of the booklets, 10 cents each; 12 assorted (your selection or ours) for $1.

Unity greeting booklets are 3¾ by 5⅞ inches in size, artistic, colorful, and printed on fine paper. With them come attractive mailing envelopes requiring only one cent postage. (Booklets are sent to you for remailing; we do not address them individually to your freinds.)

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Unity Books for Christmas Giving

LOVINGLY IN THE HANDS OF THE FATHER. Evelyn Whitell presents real-life stories of people who found that trusting God can help them overcome problems of fear, lack, and unhappiness.

JESUS CHRIST HEALS. Charles Fillmore's book that has helped thousands realize that perfect health is their natural birthright. A companionable volume for anyone seeking health.

BOTH RICHES AND HONOR. A common-sense view of prosperity by Annie Rix Militz. Simply stated, step-by-step instructions by which even friends new in Truth may claim their good.

TALKS ON TRUTH. A volume of fourteen of Charles Fillmore's inspired messages that present the very heart of the Unity teaching.

NEW WAYS TO SOLVE OLD PROBLEMS. Lowell Fillmore shows how human problems can be solved in a practical, permanent way. Inspires a reader to turn to God for the solution of every problem.

WHAT ARE YOU? Imelda Octavia Shanklin gives assurance that you come into this world equipped to meet every demand that the world can make upon you.

We will send these books direct to your friends if you wish. They will be held in our office for Christmas mailing, and an attractive gift announcement bearing your name will accompany each book.

Price, $1 each, or six for $5.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Mo.

Give Unity Magazines for Christmas

For Children—*WEE WISDOM*—Boys and girls from 5 to 13 will be thrilled with a magazine of their very own. Filled with constructive, amusing features: stories, games, puzzles, clubs to join, and things to make and do. Bible stories too!

For Men—*GOOD BUSINESS*—A monthly magazine of articles and features dealing with the actual application of Truth ideas to everyday business situations.

For Advanced Truth Students—*UNITY* magazine—Timely, authoritative articles by Charles Fillmore and other outstanding Unity teachers. A section devoted to metaphysical Bible interpretation. Also accounts of prayers answered and letters from Silent Unity to readers.

For Young People—*PROGRESS*—For the young in spirit of all ages. Stories, articles, poems, true accounts of victories in Truth. A counselor's column and the popular puzzle "Tri-Crostics." Beautifully illustrated.

For Beginners in Truth—*WEEKLY UNITY*—A thorough and practical Truth teacher. Every week brings regular articles from Silent Unity and Lowell Fillmore, also many other carefully chosen articles and features. Sunday school lessons.

For the Busy Person—*DAILY WORD*—A monthly magazine with a concise devotional message for each day. Accompanied by a short prayer statement and a Bible verse. Also contains brief Truth articles and poems.

Gift subscriptions begin with the Christmas issue, which will reach your friends just before Christmas, and include a lovely folder announcing that the gift is from you. A year's subscription for any Unity periodical is $1.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Mo.

A
Merry
Christmas
and a
Happy
New Year